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THE DIVISION BECAUSE OF CHRIST:

BEING A REPORT OF THE RECENT CONFERENCE IN NEW YORK, MADE TO HIS PARISH,
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THERE is excellent authority for saying that during the life-time of Jesus "there was a division among the people because of him;" and it is well known that such division has continued through every age of his Church, without ever being once closed up, down to this day. Soon after his death a division arose upon the question whether he had a real body, or was only a spirit,—an apparition; another, somewhat later, whether he was of the "same" nature with God, or of a "similar" nature,—a question decided, after days of debate, by the Council of Nice in favor of the former proposition; another, whether he had conscious existence prior to his birth; another, whether he was born as other men are, or had but one human parent; another, whether he was actually God,—possessing all the attributes of the Eternal Being,—or the Son, the Image, the Word of God.

But, comprehended in all these divisions of whatsoever name or date, has been found this one faith, that he was in some special sense the "Sent of God;" that he acted under some special authority from God; that he was a Teacher who received special illumination from God; and that he gave to the world a religion above the power of man to improve.

In this, Catholics and Protestants, — "all who profess and call themselves Christians," — have been, until a comparatively recent date, in substantial agreement. When, during the

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last century, what is called Rationalism appeared in Germany this unity was broken, and a new division arose upon the question, whether Jesus had any authority beyond that which his natural intuition of truth and his unimpeachable goodness gave to his word. To the rationalist what Jesus taught rests wholly on its own merits, when it has passed the ordeal of reason, borrowing no weight from anything alleged to be supernatural in his life. It is, therefore, as open to criticism, to be controverted as freely, as properly subject to be set aside by man's judgment, as the teachings of Confucius, of Plato, of Seneca, or of any modern oracle in religion.

It is not quite a half century since rationalism began to excite attention in this country; but within that period of time a good deal of interest has been awakened in it, and in some of its forms — for it has many — it has been gradually gaining ground with a small class of scholars, ministers, and their adherents. Among the earliest to receive it, and to give to it a brilliant start, were Mr. Ralph Waldo Emerson and Mr. George Ripley, both then clergymen of Boston; the former, a man of pre-eminent genius and of singular grace and sweetness of life; the latter, a philosophical thinker of fine gifts and comprehensive erudition.

After these, in the next decade, came Theodore Parker, who did more than both the others, and, I may say, than all others, have done since, to propagate rationalism. A large-souled man, a man of rare powers and thoroughly in earnest, a man unsurpassed in his moral discriminations and of a very devout mind, a man abundant in labors of humanity and mercy, a strong-handed reformer of the type of John the Baptist. But, having said this, it must be said, on the other hand, that he added nothing to our theology worth having; that, instead of carrying us forward from Channing, — as his friends claim, — he went back from Channing as far as he failed to agree with him, towards the philosophies which Christianity displaced.

I have said these things, and shall say a little more in the same line, as preliminary to the Report which I am about to make of the proceedings of the "National Conference of Unitarian and other Christian Churches" in New York.

"There was a division" in that Conference, as is now well known, "because of him."

In this country rationalists have lately taken the name of Radicals; but it is only the name that is changed. It is but simple justice to say here that Radicalism has a positive side which is humane, devout, spiritual, and worthy of all praise. But it is its negations upon which division has grown up, and with which we are at present concerned. What, then, does Radicalism deny? 1 It denies any special authority in Jesus Christ as a Teacher sent from God. 2. It denies that Christianity depends for its validity, as an instituted religion, on the books of the New Testament. 3. While it believes that a singularly gifted man, named Jesus, taught the people of Judea much excellent moral and religious truth, - more, perhaps, than any other man has ever done, - and that he lived a very blameless, unworldly, God-loving life, it denies that he was such a person as either Matthew, Mark, Luke, or John has represented. 4. It denies that the accounts ascribed to these writers are genuine, and asserts that they are, in the main, fabrications of an age posterior to the evangelists, or memoirs for which the writers were indebted chiefly to the fertility of their imaginations, vivified by a strong religious sentiment. 5. While believing that Jesus Christ suffered death under Pontius Pilate, it denies that "he rose again from the dead, according to the Scriptures." 6. It denies that he had any thought or intention of founding a universal Church. 7. It denies that the ordinances of Baptism and the Lord's Supper enter into Christianity as an integral part, or have an essential abiding in it; and so, in general, it dispenses with their observance.

Such is Radicalism on its negative side. I believe I have done it no injustice. Fifty years ago there probably did not exist a church of any denomination, liberal or orthodox, in America or in Great Britain, which would not have regarded and condemned such denials as overt Infidelity!

There are six men of undoubted sincerity, of distinguished ability and learning, devout men "who fear God and work righteousness," who constitute the main strength of the radical wing. These are D. A. Wasson, John Weiss, O. B. Frothing-

ham, Samuel Johnson, William J. Potter, Francis E. Abbot,—all ministers. There may be two or three others, somewhat younger, who should be added to this list; but if these six should change their position from left to right, there would not be much remaining. These are the men through whom Radicalism is felt as a power in this country at the present time.

It was necessary that I should enter into these explanations in order that the bearing might be seen of much that occurred in the Conference, which, to a stranger to the grounds of our division, would appear puerile and absurd.

It is also necessary, in order to give something like completeness to the Report, to refer, very briefly, to the action of the first Conference in New York, and of the second in Syracuse.

It is not to be denied that the Committee, entrusted with the responsibility of making arrangements for the first Conference, did desire the presence in it of the Radical brethren; did constrain those who were reluctant, as not really belonging there, to come in; did give them to understand that they would be cordially welcomed, and that nothing offensive to them would be introduced. It should be said, however, on the side of the Committee, that probably not one of them ever dreamed of organizing the Conference on any other than a distinctly Christian basis, or that any body would expect or wish them to.

The two great things accomplished in that body were, 1. The exhibition of a quite unexpected working power in it; and, 2. The framing and adopting of a Constitution, including a Preamble. I ask attention now to the Preamble, of which so much has been said and written, and also to "Article I." of the Constitution. They are in these words: "Whereas, The great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building up of the kingdom of his Son." [This is the Preamble.] "Article I. Therefore, the Christian church es here assembled unite them-

selves in a common body, to be known as 'The National Conference of Unitarian Churches,' to the end of energizing and stimulating the denomination, with which they are connected, to the largest exertions in the cause of Christian faith and work."

It is almost incredible that in an assembly composed of ministers and delegates of professedly Christian churches, opposition could have arisen to this Preamble, especially to these phrases in it, "Disciples of the Lord Jesus Christ," and "The kingdom of his Son!" Yet opposition, decided and bitter, manifested itself at once. "Some cried one thing, and some another." One said, "It is a creed, and I am opposed to all creeds." Another said, "I cannot consent to put the word 'Lord' before the name of Jesus, for I do not acknowledge him as my' lord and master,' - him nor any other but God only." Another protested against the idea of our uniting and working "for the building up of the kingdom of his [God's] Son;" maintaining that "the kingdom of God" was enough, and that the Son really had no kingdom. And so it went on, the debate waxing warm on both sides, until the question was taken, and both Preamble and Constitution were adopted by overwhelming majorities.

Let me ask you to notice here an incident which, though it may seem slight, yet, as showing the intention of the Conference, is quite significant. When the Constitution had been adopted article by article, numbering eight, Rev. Mr. Ames, of Albany, moved the addition of a ninth section, as follows: "Nothing in this Constitution shall be construed to exclude from representation in this body any church which chooses to co-operate with us in Christian work." After debate, Rev. Dr. Hedge, perhaps the ablest man in our body, seeing that the word " church" had not a very definite meaning in some minds, and wishing that the Conference should be composed exclusively of the representatives of Christian churches, moved to amend the resolution by inserting the word "CHRISTIAN" before the word "church"; and the amendment was adopted. But the motion for the additional article was not carried.

Prior to this action, - the day before, - the Committee on order of business reported that "The business of the Convention divides itself naturally into two parts. I. Obtaining information of the present activities, instrumentalities, wants, and opportunities of the denomination. II. Upon the basis of this information, considering how these activities are to be extended, these instrumentalities increased. these wants supplied, and these opportunities improved." The Committee go on to say, "The reports of the morning and those which remain will sufficiently exhaust the first division of our business; and the Committee propose to offer the following Resolutions as the way to open naturally the second division," namely, " Considering how these activities are to be extended, these instrumentalities increased, these wants supplied, and these opportunities improved." I quote the second of these Resolutions only, the first having no special relevancy to the matter now before us.

"Resolved, That, to secure the largest unity of the spirit, and the widest practical co-operation of our body, it is hereby understood that all the resolutions and declarations of this Convention"— mark these words—" are expressions only of its majority, committing in no degree those who object to them, claiming no other than a moral authority over the members of the Convention, or the churches represented here, and are all dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our special fellowship." Nothing is said here of Preamble and Constitution.

Now, I beg you to remember the purpose of this Resolution, as declared by the Committee. It was "to open the way" for the second division above stated: "Considering how our activities are to be extended, our instrumentalities increased, our wants supplied, and our opportunities improved;" and lest any resolutions or declarations of majorities, looking to these ends, should be regarded as compulsory in their nature, or as in fringing the personal freedom of members or the independence of churches, it was declared that such resolutions and declarations "claimed no other than a

moral authority over the members of the Convention, and committed in no degree those who objected to them."

Such is the obvious construction of this now famous Resolution. It had no reference to anything in the Preamble, for the Preamble had not then been reported. It had no reference to the articles of the Constitution, for surely no organization would be so simple as to declare in advance that its Constitution was binding only on those of its members who agreed to it. It is of necessity binding on all who associate under it, and the Preamble as well. The contrary view would render the Constitution a nullity; for, if a resolution of the Conference can release a part of its members from the obligations of the Constitution, it can release the whole; and what would this be but to abandon the Constitution?

The year following, the Conference met at Syracuse. I was not present, nor have I seen the Report, but I learn that, after debate on a motion to amend the Preamble so as to make its fellowship broader, and to include "other Christian churches," — which amendment was adopted, — this Resolution, altered by inserting the words "including the Preamble and Constitution," was brought forward as a measure of conciliation, and passed with great unanimity. This was a Radical gain. Thus the uneasy were quieted, a degree of harmony was attained, and both wings, with few exceptions, returned well satisfied with the result. I remember how jubilant our dear, lamented James P. Walker, one of the delegates of this church, was, who, though not a Radical himself had a deep and tender friendship for many who were, and, in the largeness of his charity, never wanted any excluded.

Here it was believed by many, perhaps by most, that the subject would rest, and that we should go on and do our work together, if not with unity of faith, yet with something like unity of spirit. We had solved the problem of a house divided against itself and yet standing! It was understood everywhere that for the next two years, certainly, the denomination was safe; there would be no split in it.

Two years went by, and we were summoned — the undivided body — to our third Conference. We had done a good

deal of good work, and there was a great deal more to do. The Council, representing, as they believed, the wishes of the greater part, determined in advance to hold all speculative questions in abeyance, and to confine the Conference closely to practical matters. They gave timely notice to this effect in the public papers; but their purpose was frustrated. One of the Local Conferences in this State having voted to bring up the famous Resolution on the ground (I believe) that its terms had not been fairly carried out, and a venerable and excellent minister of the interior of New York, Rev. Mr. May, having expressed a desire to amend that Resolution by an additional clause, it became the duty of the Council, as I understand, to lay the subject before the Conference. Accordingly, two or three weeks before the assembling of the Conference, they gave public notice that it would be brought up. But the apparently trifling fact of that notice having been given has, I conceive, an important bearing on the opening act of the Conference, which has been severely criticised, - the sermon of the Rev. Dr. Bellows. Rude and bitter remarks followed the delivery of that sermon. "He had no right," it was said, "to put forth his sentiments upon the questions in issue on such an occasion. It was an attempt to forestall the judgment of the Conference upon them, and its direct tendency was to stir up strife amongst the brethren!"

But, forewarned as we had been that the discussion of the great issues was to be renewed, it was the special opportunity of the preacher — which he did well to improve — to turn the thinking and feeling of the Conference into what he believed to be the only proper channel, and to set forth those views of Christianity which he deemed not merely important, but vital. Would any Radical have done less, or otherwise? And now a word on the sermon itself. I heard it with extraordinary pleasure, and never imagined that any one could feel hurt or offended by it. To me, in manner, thought, and spirit, it was admirable. But it nettled a good many, and put a sour look into their usually sweet faces. There were audible murmurs; there was much scolding; and this was continued till the last hour of the Conference, and, I fear, is continued even unto this day.

What was it in the sermon which so disquieted these brethren? There are two paragraphs which I suppose created the ferment. The first is as follows:—

"It is in no dread of free inquiry, in no desire to entangle or baffle others' consciences, in no caprice of opinion or fear of what the world will say, that the Unitarian denomination has planted itself, or rather has been planted by its progenitors, upon the great traditions of the New Testament and the historical Church. It is its providential birth-right, its saving instinct, whence alone nutriment for it can proceed. It is from convictions stronger than any formal arguments, from attachments deeper than reasoning, from wants and cravings that will not be denied, that our Unitarian Churches have held their anchorage in the storms of modern scepticism and a devout infidelity, and the moment the question was raised, declared themselves, by a decisive and overwhelming majority, the disciples of our Lord Jesus Christ."

The other —it is only necessary to quote a part of it—is found under the head of "Theism and Theists." After describing those who "lean to pure Theism," the sermon proceeds to say, "If their consciences are so tender and their views so advanced that they cannot work with us upon a platform which, without a single other dogma, distinctly avows discipleship of the Lord Jesus Christ, then it is plain that we have come to a boundary which the Unitarian denomination cannot pass. If, as it is claimed, there are thousands of religious people who are outside of so broad a pale as ours, surely there is room for a new kind of religion. And its apostles may as well go to work at once to occupy the providential field."

Now, since the beginning of the Christian era, has there ever been an assembly of ministers and delegates of churches, in which exception would have been taken to a sermon, on the ground that it called the members of it "disciples of the Lord Jesus Christ," and affirmed, by implication, that those who were not "disciples of the Lord Jesus Christ" could not properly be members of it? "But the world moves," I am told. Towards what? That is the question. The ship moves

when, driven by fierce winds, she is heading, amidst foaming and flying surf, directly towards the precipitous, rocky shore; but I should not care to be on board, even though I were favored with the company of some of my excellent Radical brethren.

It was quite noticeable that brave, out-and-out Radicals were much less disturbed by the sermon than those tender-hearted, semi-radical friends who were afraid their feelings would be hurt. Mr. Frothingham, their leader, told me he thought it a "grand sermon," and that he "listened to it with pleasure."

A quiet sleep had its usual soothing effect upon jaded nerves, and the Conference came together in the morning for its first day's work, good-natured, buoyant, wide-awake, as though its slumbers had been a baptism of living water.

The day was wholly given to business of the most interesting and important character, consisting of Reports of Committees on subjects previously assigned, detailing what had been accomplished during the last two years, and unfolding plans for future usefulness; and of debates upon them. It was a day to be rejoiced in, - not a cloud without, not a jar within. No one could have told, from anything said, on which wing the speaker belonged; for, though there were differences of opinion, they did not turn on the Radical question, but on the expediency of measures proposed. Reports indicated an inspiring ardor in the cause of Truth and the spiritual welfare of man, which it was truly gladdening to witness. After the opening address of the President, Hon. T. D. Eliot, of New Bedford, which was in all respects exceedingly felicitous, came first the Report of the Council, by Rev. E. E. Hale, summing up and bringing under rapid survey the work of the previous two years. And whoever listened to that Report, whatever his bias this way or that, must have felt that we had neither labored in vain nor spent all our money for that which is not bread. The Report shows a very considerable increase in the number of churches, there being eighty-three more than were invited to the first Conference. It thinks that the contributions the last year for relig

ious purposes were larger than ever before, though a considerable part of them was for objects not specially belonging to the operations of the Conference,— as for building, enlarging, improving, and adorning church-edifices, and the support of mission chapels. It refers in most encouraging terms to what it calls "People's Meetings" in public halls and theatres, designed to reach the ear, with words of truth and righteousness, of the thousands in our cities who never enter the doors of a church, and who, some for one reason, and some for another, cannot be attracted within them. And it cannot be doubted that such discourses as were preached to the audiences gathered in those places the last season, such prayers as were breathed forth in their presence, such music as stirred their hearts, exerted a refining and Christianizing influence, to inure to the growth and power of the Redeemer's kingdom.

But, while I have full faith in the beneficent influence of these meetings hitherto, who of us does not agree with Dr. Bellows in saying, that "The churches are our great and steady reliance? And to make them more efficient and attractive is our most practical way of deepening our influence and extending our type of Christianity. If you abandon or weaken the church organization, you will have broken your connection with the tender and holy associations of the Christian religion, and thrown away all the unspeakable wealth of its hereditary sentiment. . . . No; if Liberal Christianity, in her new method, breaks down the regular traditional church institutions, and substitutes other ways, believe me, it will not be a progress but a revolution, and a backward one at that."

The Report makes favorable mention of a new opportunity of Christian work lately opened to us in the Southern States, by lending our aid to the African Methodist Episcopal Church in its missionary labors, and also in carrying on the Wilberforce College for the training of teachers and ministers, which the colored people have already established in Ohio. It may be mentioned here that the Conference was addressed at one of its sessions in a modest but dignified and able manner by two bishops of that church, on the subject of its condition, strength, usefulness, hopes, and of the sort of understanding

which, without compromising its ecclesiastical position, it would be glad to enter into with us.

Mr. Hale closed his Report by reminding the Conference of the broad ground on which it had planted itself by adopting the famous Resolution at its last meeting.

Next followed Rev. Mr. Scandlin's Report on the organization and work of the Local Conferences, which was extremely interesting in its details and suggestions. These Local Conferences - which are yet in their infancy - have done, and are destined to do, a great and most needed work, especially in behalf of our feeble churches and in those dismal neighborhoods, alas! too numerous, wherein the altar-fires have well-nigh gone out. Why, can you believe it? it was stated, when this Report was under discussion, that there was a tier of towns in the southern part of Worcester County, in which not one-sixth part of the inhabitants were connected with any religious society, ever hear the gospel preached, or send their children to Sunday-school! This, within fifty miles of Cambridge and Andover! Nor is this a solitary case. England is largely a missionary field, not specially for the dissemination of dogmas, but for the infusion into the minds of the people of those vital truths of Christianity without which no community can long keep its place in the civilization of the age.

After this came the Report of Rev. Mr. Ferry, of Peterboro', N. H., showing how these destitute regions might be served by an "Itinerating Ministry." He would have one minister take, say, four parishes under his immediate charge, visiting each of them himself once a month, to preach, and, if possible, organizing lay co-operation, so that on the Sundays of his absence, by help of Service-Books, worship might be conducted without the presence of a minister, and the Sunday-school be kept alive as the seed of a self-sustaining church, one of these days. This Report was received with universal favor, and it is much to be desired that the "American Unitarian Association" should give to its suggestions early attention. To such a work who of us would not gladly lend his aid, and whose heart would not rejoice at witnessing its successful prosecution?

The Conference then listened to an able paper by Dr. Laird Collier, on "Theological Schools," earnestly recommending the removal of the Meadville School to Chicago: upon which I have nothing to say. He was followed by Dr. Gannett, in an eloquent unwritten Report on a proposition to unite the "Boston School for the Ministry," which Mr. Hepworth without a dollar of endowment has extemporized into an extraordinary vitality, with the Divinity School at Cambridge. But the Conference, some for one reason and others for another, refused by a large majority to sustain the proposition.

This is a meagre sketch of the first day's work, - a work of which no laborer in it need be ashamed, characterized throughout by a very marked unity of spirit, and proving, as some are ready to say, the practicability of co-operation, for ends distinctively Christian, in a body composed partly of those who believe in the divine authority of Jesus Christ, and partly of those who refuse to own him as their "Lord and Master," and challenge the authenticity and genuineness of the records from which all our knowledge of him is derived. But, after all, is it quite demonstrated? It is one thing to see that a field invites cultivation and is lamentably in need of it, and another to select the seed and find fit laborers. We want to sow with the word and life of Christianity, if we are disciples of Christ. But a laborer offers himself who refuses assent to the Christianity of the New Testament; who is willing that the name of Christ should never be heard in prayer or sermon; and whose sovereign remedy for the ills of the perishing world is this creed: I believe in the immanency of the Divine Spirit in man; in freedom of thought in matters of religion; in "the latest results of criticism;" and in a gospel which is not the gospel of Jesus Christ. Will you send him? If you do not, Radicalism will grumble. If you do, the churches which "call on the name of the Lord Jesus Christ" will justly complain that you misappropriate the money they have given to you, and withhold further contributions. This is the dilemma, and it is but right that our ongregations should understand it.

Now, what is to be done? No one denies the right of the Radicals to their opinions; no one would limit their freedom to disseminate them in all ways that belong to them; no one would call in question their sincerity, nor cast reflections upon their character. But we cannot help them do their work, and they know it. We cannot furnish money and men and machinery to assist them in doing what we honestly believe detrimental to the best interests of mankind, inasmuch as it is obstructive, in our judgment, of the progress of "the truth as it is in Jesus." They know we cannot, and some of them have had the manliness to say so. What, then, is to be done? Is there any better way than to conduct all our machinery of "Associations," of "Conferences," of "Theological Schools," and of "Churches" on the principle that the majority controls, and so as not to aid in any manner whatever - by publication, by opening of churches, or by support of ministers - the propagation of religious opinions which that majority deem contrary to the word and authority of Jesus Christ? Undoubtedly our "Conference" and our "Unitarian Association" ought to stand as representatives of a fellowship as broad as Christianity - but no broader. By their various instrumentalities it belongs to them to go out into "the highways and hedges" of irreligion, of unbelief, of reverential doubt, of scoffing denial, of godless license of thought and life, not to carry to them more of the same kind of food they have been living on, or to ask to be admitted into their fellowship; but to invite, to urge, and, with all the tender persuasions of the love of God in Christ Jesus, to "compel" them — the hungry and thirsty — to come in and take the seats waiting for them at the Master's feast? If they think that this kind of Radicalism is ruin, that it inevitably kills any church that becomes infected with it, that its temporary triumphs are at the expense of the divinest memories and most cherished hopes of thousands of hearts baptized into Christ and feeling that it is through him that they have come to their comforting rest in God, ought they to lend it the least support or countenance? Nay, ought they not to do what they can, in a fair field and with Christian weapons, to destroy its influence? Instead of cuddling up to it to

keep it warm, is it not better for the life of the world that it hould be "left out in the cold" till it feels its nakedness, and, taking the garment of Christ all ready for it, puts it on? And, instead of inviting it into their council-chambers, should they not diligently guard those seats against such occupancy, and devoutly thank God when a man so keen-sighted as John Weiss, for example, discovers that it is no place for him, and withdraws?

I speak only for myself. Such is the policy which truth, justice, honor, faithful allegiance to the Head of the Church, demand. If we adopt it, a long and glorious life is before us; the Church of the Redeemer and of the Comforter will be enlarged and made glad through our prayers and labors; and they who shall come after us will enter into a heritage secure in the strength and beautiful in the holiness of the Lord. If we fail to adopt it, we die. No sun of the twen tieth century will ever shine on that denomination which has been illustrated by so many immortal names.

Let me now come back to the Conference and to the second day of it,—"the stormy day," it has been called. You will be glad to learn that the storm was of short duration, lasting just three hours and a half, and at no time threatening much harm!

I have already shown you how it happened that the Radical question was introduced.

The majority were disinclined to bring it up. Leading Radicals, also, were willing to let it rest. O. B. Frothingham in his speech, declared himself "sorry that the discussion came up," and said "it came up without his knowledge or consent." It was introduced by James Freeman Clarke,—not of his own motion, but "by request," in the form of a resolution "which had passed regularly through the Business Committee." He supposed that, as the resolution had been agreed upon by a few of both sides, "who seemed to be somewhat," it would go through the Conference quite unanimously! Before reading the resolution, he made a few prefatory remarks, in his usually grave, unimpassioned way, planting himself strongly and unequivocally upon the Preamble,—for, as

an "orthodox Unitarian," he could do no less (and no man ever questioned his fidelity to his convictions), but at the same time avowing his willingness to concede to "the gentlemen who have felt aggrieved by the terms of the Preamble" what he calls "an explanatory statement which will relieve them from some real or supposed difficulties in regard to it." "I thank our friends," he says, "for not asking us to alter this Preamble in any particular. They are perfectly willing it should stand as it is. They do not want any alteration. They only want an explanation. And what they want is this, they want the following amendment to the Constitution:"—

"ARTICLE IX. To secure the largest unity of the Spirit and the widest practical co-operation, it is hereby declared that all expressions in this *Preamble* and *Constitution*"—before it was "resolutions and declarations including the Preamble and Constitution"—"are expressions only of the majority, committing in no degree those who object to them, and depending wholly for their effect upon the consent they command on their own merits from the churches here represented, or belonging within the circle of our fellowship; and that we heartly invite to this fellowship all who desire to work with us in advancing the kingdom of God."

The clause in italics is an addition to the Resolution as passed at Syracuse, the substance of which precedes this clause. Now, had this clause not been added, Dr. Clarke would have been right in saying that all they wanted was an explanatory amendment. But this clause explains nothing. And, moreover, if adopted, it changes the whole design and composition of the Conference. Dr. Clarke says, "We have already done what this clause contemplates." If we have, what need of doing it again? But, though usually very accurate, he is under a mistake here. We have cordially invited into this fellowship "Unitarian and other Christian churches." That invitation goes much farther. It invites all men, all societies, Christian or not, who are willing to work with us for the kingdom of God, - an invitation which would include every Jewish synagogue in the land, which would include any association of mere Theists, which would include the anomalous congregation of which Mr. Abbot was till lately the minister, — a gentleman who has avowed himself not a Christian in the sense of being a disciple of Jesus Christ, — and which would transform the "National Conference of Unitarian and other Christian churches" into a body of Free Religionists, like that which already exists, and of which Mr. Frothingham is President.

Broad as Dr. Clarke is known to be in his theory of fellowship, I do not believe that he has any desire to see such a change in the character of the Conference.

Robert Collyer followed, avowing his acceptance of Jesus Christ as "the Captain of his salvation, his spiritual Leader and Guide," declaring that he had always "voted against the Preamble;" but saying, also, that "it did seem to him that the adoption of the proposed article would do away forever any desire on his part to vote down this Preamble!" I think there was a funny twinkle in his eye when he said that, and a pretty broad smile on the face of the assembly. It was so innocent!

Mr. Hale argued with great apparent candor on the same side, but evidently attached very little importance to the question. Mr. Calthrop was jubilant and eestatic in view of the unifying speeches just made. Then came Dr. Osgood with a new proposition, which cast a sudden cloud over the face of things. He stood, he said, "upon the idea from which our denomination originally grew — the spiritual authority of our Lord Jesus Christ." He would vote for the amendment, provided they would insert these three words, "in Christian faith," so that the clause would read, " And that we heartily welcome to our fellowship all who in Christian faith desire to work with us in advancing the kingdom of God." "That is the ground," he adds, "on which I would stand, - that, as a Conference of Unitarian and other Christian churches, we are Christians; we stand on that ground, and we welcome to our fellowship all who, as Christians, will work with us." Nothing broader or more generous than this could be desired by a Christian organization, one would suppose.

At this stage of the discussion, when the spirit of the Convol. XL. 28

ference seemed ready to adopt the amendment, Dr. Bellows took the platform under the serious conviction, in which he was joined by many of his brethren, that its passage would open a door so wide as to put in jeopardy the great interests for which the Conference was instituted. He spoke earnestly and forcibly, as is his wont. "I have not the least idea," he said, " of being put constructively out of the Christian Church, or of being in the least degree compromised in my own position and attitude in respect to a positive faith in Christianity, by any action of this Convention." . . . "It is because I am persuaded that you are opening the flood-gates of Infidelity, that you are saying it is of no consequence whether a man believes in the personal authority of the Lord Jesus Christ or no, that it is of no consequence whether we have a historical church or no, that it is of no consequence whether we believe, individually and personally, or collectively, in the guidance and direction of the Lord Jesus Christ or no, - it is because I believe this that I say these words." In the fervor of an unpremeditated address men cannot stop to cull words and phrases. They can only "speak right on;" and it is likely there are some expressions in this speech which the author, upon cool revision, would qualify. For example, when he says, "I believe in a historic Church which has descended from Jesus Christ; and it is because I see a secret design to undermine that Church, to make light of that Church, to distract attention from that Church, that I oppose this change. That, if I know anything, I know to be the secret animus of most of those who are opposed to the Preamble, and I believe they are men honest enough to say so." Now, I could not say all that. I do not think that with design they are working stealthily to undermine the Christian Church. Whatever their "animus" is, they make no secret of it. They are bold, and they are outspoken; and if we do not understand what they mean, it is no fault of theirs. Again, when he says that "the Preamble was adopted for the sake of giving them shelter," I think he mistakes what was in his own mind when he drew it up, for what was in the mind of the Conference when it adopted it. The great majority meant to say that no man who could not come in under that Sign had a right to come in at all. And as to his saying, "We would not shut our doors against" those whose "secret design is to undermine the Church," why,—what sense is there in having a door?

Rev. Mr. Heywood, of Louisville, spoke next. He professed theological agreement with the previous speaker, and great love for him; favored Dr. Osgood's amendment, but declared his intention to vote for the original proposition, though the amendment should not be carried. He was succeeded by a layman from Chicago, who stated that "this declaration had stood before the Unitarian denomination for three years, substantially as now" (a great mistake), and proceeded to argue earnestly in favor of it. Then came Dr. Laird Collier in a speech for the amendment, every sentence of which was received with applause. I will not characterize it, for I have great respect and a certain admiration for that gentleman's chivalrous enthusiasm. You have read the report of what he said. You remember that he exclaimed, "When I took my neck from one dogmatic yoke, it was not for the singular purpose of putting it into another!" (Prolonged applause.) What other? We had no other but that referred to in these words, "Take MY yoke upon you." You remember that he was frank to say, "If it is the temper of this body to refuse to insert this article into its fundamental law, they may consider me out!" Now it happened that it was the temper of the body to refuse to insert this article into its fundamental law; but I rather think that excellent brother, "conservative of the conservatives," and all the better for that, will live to do a great deal of good work in the Conference yet.

After him came that scholarly gentleman and prince of Radicals, O. B. Frothingham, in a calm, conciliatory, but frank and manly statement of his position, of which afterwards I heard no word but of commendation. Indeed, I am bound to say of all *pronounced* Radicals, that their word, however earnest, was always courteous and brotherly. Mr. Frothingham was in favor of the amendment, not so much on his

own account as for the sake of certain young men who, if it were adopted, would probably stay with us; otherwise, they would naturally gravitate into the "Free Religious Association."

I shall pursue this debate no farther, except to say that it was continued by five or six others, among whom was Rev. Dr. Lothrop, who spoke briefly, but with great earnestness, force, and point, against the entire amendment, saying, among other things concerning Radicals, "If I belonged to them, I would go out from the Unitarian body, I would take my position upon the principles and ideas which I believed to be true, and, in the name of God and humanity, I would go to work behind those ideas, and if I could have power and success in the world, very well. That is the thing they ought to do, and not come here and insist that this body, called together on a different principle, receiving different traditions, pervaded in all ways by different influences, should stultify itself by so interpreting the preamble it adopted three years ago, that it shall mean nothing." To this I give a hearty Amen.

The previous question was at length called for; but at this moment, by general consent, Mr. Hale took the floor, and proceeded to withdraw the amendment, and to move as a substitute, — to become an article of the Constitution, — the Resolution as passed at Syracuse, in these words, —

"Resolved, 'That to secure the largest unity of the Spirit and the widest practical co-operation, it is hereby understood that all declarations of this Conference, including the Preamble and Constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command on their own merits from the churches here represented or belonging within the circle of our fellowship."

This substitute was adopted by a very large majority, only twelve voting in the negative. I have since regretted that my own vote had not made the minority thirteen. Here the matter rests. We stand where we stood at the assembling of the Conference, except that we have made what was a Resolution an Article of the Constitution. We have shut nobody out.

We have opened our doors no wider for anybody to come in. We have not "rejected Christ," as some are ready to assert. We have not declared that "he is no longer our authoritative head," as many believe. We have reaffirmed our Preamble, however inconsistent we may have been in adopting the explanatory Article.

One should be cautious and not over-sanguine in forecasting our future. There are tendencies, not hid, which are ominous; but there are also tendencies which are auspicious. These can never be blended into one force, nor co-operate for one end. They may be held in check for a time, and not manifest themselves in frequent collision; but the hour is coming when they will meet face to face, and the strongest prevail. This is a controversy of opinions, of ideas. As it states itself to my own mind, the question is simply this, Shall the gospel of Jesus Christ stand as the religion of humanity for the salvation of the race, or shall it give place to something else? Thank God! the controversy may be carried on peacefully, without acrimony, with decision and still with kindness, with the most scrupulous fidelity to conscientious convictions, and yet with that heavenly love in the soul which is higher than all knowledge and all faith. Who will not pray, "God give victory to his Truth!"

I wish I had time to tell you of the afternoon proceedings of "the stormy morning," as well as those of the next day. They were harmonious, energetic, full of a divine enthusiasm, beyond and above all cavil and all dissension. There was but one spirit,—the breath of all-holy and blessed God,—whether we listened to the story of the efforts in our neighboring city of Providence to bring its "unchurched" under religious influences; or to our brother Hepworth on "the Theatre-meeting movement," of which he is the head; or to the elder Collyer on the important question of "Free Churches;" or to James Freeman Clarke on the working of the "Free Pew system" in his own church; or to Mr. Chaney on "Unions for Christian Work;" or to the voices of our colored brethren, whose brief speeches would have done honor to any white man present; or to Miss Amy Bradley, whose

name is destined to be illustrious in the grand Educational Movement of the South; or to Mr. Dall, our solitary missionary to India, who has come home from that distant field laden with five years more of experience, with zeal unabated, and with such a record of his work as any man might be proud of. and who is consecrated for the residue of his life to that "pleasure of the Lord which has so prospered in his hands:" or to John Ware, unfolding his plan for the more efficient working of the financial machinery of our body; or to Dr. Bellows, relating the details of his observation, experience. and study in relation to Christianity during his recent extensive travels abroad, and particularly among our brethren in Great Britain, and urging upon the Liberal Christians of this country the great need of 'a church of our faith in the city of Paris. There was but one spirit, I say, during these closing sessions; and the impression left upon all minds was strong. that we had never more magnificent opportunities for Christian activity, were we but in a condition to use them: that the golden fruits of the best efforts for man, for Christ, for God, were never so nearly within our grasp - and vet might fail of being gathered — as at the present hour.

But your patience is wearied, and so is my own. I cannot recapitulate and sum up conclusions. I have tried to tell the plain story of the Conference. "Nothing has been extenuated, nor aught set down in malice." If I have referred to men by name, and with some freedom of criticism, I hope it has not been with discourtesy or unfairness. A single word, in conclusion, for charity. Let us remember that, amid all the diversities of faith which the Christian world exhibits. God is slowly building up, by means of them, a kingdom of human hearts in the image of his Son, to throb with heavenly aspirations, to melt with divine sympathies, to kindle to noble endeavors in behalf of human virtue and blessedness; and that such hearts are often found in connection, on the one hand, with religious systems abhorrent to reason, and on the other with sceptical speculations which we cannot but condemn as subversive of Christianity.

I dismiss my Report with the devout hope that when the

Conference again assembles, its members may be in closer fellowship one with another, because in tenderer and profounder sympathy with our Lord and Saviour Jesus Christ; and that all our undertakings meanwhile may be so guided by the Eternal Wisdom that they shall be for the good of man and the glory of God!

NOTE. — This Report was made from a pretty full brief, but in writing it out for publication it will be seen, by those who heard it, that some things have been left out, and others added; while of the main points the substance, and, in great part, the language, are unchanged

GOOD-BY.

BY MRS. CAROLINE A. MASON.

The year is fading: dry and sere
The dead leaves flutter in the breeze;
A mournful sound is in the trees,—
The farewell of the dying Year.

Nay, part not so, old friend! not so.

We have been glad through many days;
And, going now our separate ways,
What need of all these signs of woe?

Our separate ways; — for me, the breath Of other Springs, the bloomy sheen Of coming Summers cool and green; For you, the sure repose of death, —

The kind and merciful decrease
Of well-used powers, the natural sleep
God gives to his belovéd, — deep,
Slow-lapsing into perfect peace.

For me, — but what a very dream
Is this! Who knows or can foretell
His fate? Perhaps your sad farewell,
Old Year, is sadder than I deem!

Perhaps, — but vain are hopes and fears
Alike! Good-bye, Old Year! old friend!
We have been happy to the end,
And we shall meet in happier spheres!

December, 1868.

SKETCHES OF TRAVEL IN PALESTINE AND SYRIA.

BY REV. JAMES DE NORMANDIE.

· Bethlehem is beautifully situated on the brow of a high hill, which slopes down in terraces of fig-trees, almond-groves, and vineyards, to the extensive cornfields - whence the name, house of bread — where Ruth gleaned after the reapers in the fields of Boaz. The inhabitants, about three thousand, are all, by a figure of speech, called Christians, and, what is quite noticeable, the Christian towns throughout the East are somewhat unsafer than the villages of native Mussulmen. Bethlehem, in particular, they have an unenviable reputation for immorality, sensuality, a cheating and a quarrelsome dis-The houses have not the small domes which were position. mentioned as characteristic of Jerusalem, and are built of clay or bricks, rather than of the limestone in such general use, and, what is quite remarkable, almost every house is an apiary, and the beehives, instead of being such as we are accustomed to, are constructed of a pyramidal series of earthen tiles or pots ranged on or between the houses. Speaking of the quarrelsome disposition of the people, there is a pleasant incident recorded, illustrative of Eastern customs, in connection with one of the outbreaks they had with their government. The government, to be more effective than just, had, as is its custom, made a demand upon the Bethlehemites for a certain number of arms, whether they had the number or not, and the alternative was money or prison. Impoverished by the claim, in their great distress they heard of the approach of the English Consul at Jaffa, and went forth to meet him, and plead with him for help. Following and preceding him in his entry to the town, all at once, as with one impulse, men and women "spread their garments in his way."

When the pilgrim spirit was at its height, and the vagabond Christians were scouring the whole earth in quest of the holy places, thronged Egypt, filled Arabia, and came to visit and kiss the dunghill where Job sat and suffered with such patience, Bethlehem was one of the first places the Crusaders besieged and captured, on their march to Jerusalem. Here Paular, a Roman matron, a friend of Jerome, came and built four monasteries for the monks and hermits herding in Palestine. Here Hadrian established a heathen sanctuary, and planted a grove of Adonis. Here it was that Joseph arose and took the young child and his mother and departed into Egypt. Here Helena came and built the great Basilica, still standing, "half church, half fort," one of the earliest specimens of Christian architecture remaining. Here was the birthplace of David, and here his youth was passed, and here he was anointed by Samuel. Here, too, is pointed out the birth-spot of one greater than David.

The great interest, to most travellers in Bethlehem, centres in the Church of the Nativity, a few paces from the long, irregular, dirty town. It is without beauty, but a pile of imposing proportions. In the large court we leave our horses, in the care of a crowd of boys and men, always ready to hasten to besiege the traveller with beads, crosses, images, and devices of all kinds, made, not without fine and beautiful workmanship, of mother of pearl. Numbers of little girls of surpassing beauty followed us into the great nave of this famous Basilica. The rafters of the roof, once of cedar of Lebanon, are now of English oak, given and sent thither by King Edward IV. of England. On either side is a row of tall Corinthian columns of gray marble; but, as you draw near the high altar, all charm of memory becomes dissipated in the pressure of conflicting sects. Here, as at the Holy Sepulchre, the Greek, Latin, and Armenian Church must each have its chapel, and celebrate its orgies. On either side of the centre altar, at the end of the nave, a spiral staircase leads you down to a long passage-way, and a chapel, dimly lighted, where, in a little recess, on a marble slab in the floor, a star points out the spot, once a cave on the hillside, where the young child was born. A few steps lower down, in another recess, on an opposite side, a marble stone, scooped out in the form of a manger, shows the traditional place where was the original manger in which Jesus was laid, and the

world still waits to find for him the room which even then was wanting in the inn. But, with the marble and the incense, the paint-daubs and the filthy priests, the gold and silver lamps, how different from the humble birth of a holy child, which the world, instead of appropriating in its divine significance, buries beneath a mass of tradition and ritualism. Through long and dark passageways we came to the other part of the crypt of the Basilica, of even more interest than the one we have already seen, - because no doubt and no formal mockeries hang over it, - the grotto where, for more than thirty years, "beside what he believed to be the cradle of the Christian faith," lived, wrote, meditated, and prayed the eminent Churchman, Father Jerome. In this grotto he made that famous translation of the Bible, called the Vulgate, the most important after the one made at Alexandria, called the Septuagint, and the great textual authority of the Roman Church. This grotto was a kind of Vatican for this Father, whence he issued his bulls against heretics, or his advice to the faithful. When pilgrims were overflowing the holy places, Jerome wrote against the infatuation this remarkable sentence: "The places of the cross and of the resurrection of Christ can benefit only those who bear his cross, and who with Christ rise daily. From Jerusalem and from Britain the celestial halls are equally open." But from cells, and oil-lamps, from gilding, gloss, infatuation, monkism and formalism, it was a dear relief to turn to the open court and reflect upon the changes that very spot had witnessed, - once a grove of Adonis and a heathen sanctuary, where pagan idols were worshipped with doubtless as Christian a spirit as are the present idols, where now all those temples and devotions have been swept away to make room for a Christian Basilica and Christian rites; to turn to the open cornfields of Naomi and Boaz, and to pluck the flowers, fresh as when Ruth gathered them, and to hear the words of the charming pastoral as they fell from her lips, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou

diest will I die, and there will I be buried;" to roam along the slopes with the olive and almond groves where David longed for the fountain, and said, "Oh, that one would give me drink of the water of the well of Bethlehem!" to hear the young shepherd singing to the rocks and herds the divine songs which have been the soul's melody and support ever since, with their pious trust and serene inspiration, now opening the gates to the King of Glory, now feeling the touch of the besetting God; now bathed in grief or battling with enemies, and longing for the wings of a dove to fly away and be at rest; to hear the prophetic anthem sounding from the skies, "Glory to God in the highest, and on earth peace, good-will toward men."

After leaving Bethlehem our way led us along an aqueduct running over the hills and valleys, here and there opened for the pilgrim to drink, built by Solomon to supply his temple at Jerusalem with pure water. Following the aqueduct - a trough of rude stones laid in cement - for some miles, we came to our encampment at the Gardens and Pools of Solomon. Rude and forsaken as everything about them is now, art might easily make, as art has made, them of rare attractiveness. The reservoirs are of immense size and in good preservation, built of massive blocks of cut stone; and, as the morning sun came along the rich, beautiful valley of Urtas, and sparkled from the pools, we felt how all nature could once have ministered to the luxury of the fallen king. Here Solomon learned of trees, from the transplanted cedar of Lebanon to the common native hyssop on the wall; here he made him great works, builded him houses, planted him vineyards, made him gardens and orchards; here he gathered him silver and gold, men singers and women singers; here he withheld not his heart from any joy; hither he came for his royal drive from his palace in Jerusalem, his servants clothed in Tyrian purple, and their long hair sprinkled every day with gold dust, sparkling in the sunbeams, his soldiers in armor and with bows, in the midst of whom rose Solomon, clad in white, to the palace which was very pleasant in fine gardens.

From here we went south to Hebron, disputing with Da-

mascus the claim of being the oldest city in the world still existing. We must needs pass through the valley of Eschol. Here are vineyards still, as in the days of the great cluster, but not much cultivated throughout Judea, save by the Christians, because the Mussulmen do not use wine; and in the vineyards were the towers for the watchmen, as, with the Scripture, "he digged a wine-press and built a tower."

At last we were on the plain and oaks of Mamre, and among all the natural associations familiar to the Patriarchs, where the rocky and sandy land of the desert changes to fertile valleys, and where the nomad life was given up for the agricultural; where dim tradition begins to assume the accuracy of history; where the solitude of the desert is exchanged for the interminglings of society — the word Hebron meaning

the communion of friendship.

Before reaching the city we turned into a by-path leading to an immense terebuith-tree, called the oak of Abraham. Its branches cover a space of nearly an hundred feet in diameter. As we approached we saw from a distance a large gathering of people in its shade, as of some rural festivity. We soon found it was a religious ceremony, and with reverent step drew near. A company of Greek pilgrims, with a patriarch, had come a long distance on foot that day, leaving their convent at three o'clock in the morning, to hold their services beneath the patriarchal tree and amidst the patriarchal memories. Children clambered among the sturdy and wide-spreading branches, and, as the responses and hymns went up, the leaves and twigs came down, and at the close they all gathered around the patriarch, who blessed a small branch for each one to carry home, much as we carry amulets and crosses for that other feeble old patriarch at Rome to bless, - and laugh at him as he passes his finger over a bushel of them. We saw these pilgrims again toward evening, in true pilgrim style, with staff and bundle and sandals, in long line stretching over the hills and valleys, back to their convent. .

Hebron is beautifully situated on a hill even higher than Jerusalem, at the confluence of two fertile valleys, a little

smaller than Portsmouth, the houses solidly built of stone, and flat-roofed, and at a distance of fair appearance. There are no walls around it, but the main streets, opening on the principal roads of approach, have gates. Beyond all other places in Judea it is the patriarchal city, and to-day preserves its intense Mussulman spirit beyond, perhaps, any other spot save Mecca. Little boys and girls spat at us from the roofs of their houses, or on every side shouted their curses against the Christian infidels who should dare come so near one of their most holy places; andevery dignified and stately Arab, as he passed, or gathered around with the curiosity of the Orientals, looking just as his Father Abraham did, seemed muttering a curse upon us. Narrower or more filthy streets, with more crowded bazaars, or damper vaulted roofs, we had not seen, and through them all we came to the great mosque, to Arabs, Jews, and Christians, one of the most sacred places in the world, where, beyond all question, are the tombs of Abraham, Isaac, and Jacob, and their wives; but these are most sternly guarded from the Christians' gaze, and we had to be content with going around the outside of the mosque and looking down upon it from the hill top. Stanley, who, by reason of the Prince of Wales' firman, gained admission, tells the following: "The shrines of the patriarchs were found each with a separate chapel or shrine, guarded by silver gates. When they opened the door the guardian remarked, 'The princes of any other nation should have passed over my dead body sooner than enter; but to the eldest son of England's queen we are willing to accord even this privilege.' When they came to the shrine of Abraham, the guard said, 'O friend of God, forgive this intrusion.' They found the chamber cased in marble, and the tomb and coffin-like form six feet high, built up of plastered stone or marble, and hung with three carpets, green, embroidered with gold. When they came to the tomb of Isaac they were entreated not to enter, because 'Abraham was full of loving kindness, he was goodness itself, and would overlook any affront, but Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (as conqueror of Palestine) had endeavored to enter, he had been driven by Isaac, and fell back as if thunder-struck."

It is said the sepulchre has engraved upon it, "This is the sepulchre of our Father Abraham, upon whom be peace."

It is at Hebron the first seat of life in Palestine appears. Here lived Ephron the Hittite, and received Abraham, "the friend of God," when, with his camels and flocks, the true wealth of a Bedouin, he came, himself a Bedouin Sheik, seeking a new habitation, which for its permanence in history has been a fit symbol of that other home, even the heavenly. It was at Hebron Abraham gave up the star-worship of the Chaldeans for the worship of one God, as you have all read the legend of the Koran, "When night overshadowed him he 'saw a star, and said, 'This is my Lord.' But when it set, he said, 'I like not those that set.' And when he saw the moon rising, he said, 'This is my Lord.' But when the moon set, he answered, 'Verily, if my Lord direct me not in the right way, I shall be as one of those who err.' And when he saw the sun rising, he said, 'This is my Lord. This is greater than the star or moon.' But when the sun went down, he said, 'O my people, I am clear of these things. I turn my face to Him who hath made the heaven and the earth." It was at Hebron Arba lived, the old Canaanite chief, with his three giant sons, past whose walls the three spies stole through the land by the neighboring valley of Eschol. It was to Hebron that the mummy of Jacob was brought out of Egypt, and from the hills about Hebron Abraham saw the smoke rising from the deep, cauldron-plain, when the cities of the Dead Sea had been overthrown. It was in Hebron they buried Abner, father of light, when all the people wept, and the King said, "Know ye not that there is a prince and a great man fallen this day in Israel?"

It was at Hebron that six of David's sons were born. Here Abraham had visions of Jehovah, and heard his voice, "Fear not, Abraham; I am thy shield, and thy exceeding great reward." Here he bought the cave of Machpelah, and in it buried Sarah. Here he died and was gathered to his people, and here Isaac blessed his sons when his eyes were dim.

While we were encamped in an olive-grove near Hebron, more than twenty able-bodied men gathered round to watch us as we took our lunch, — with such curiosity, aided by their excessive indolence, do they surround strangers, — and when we went to a house in a village, instead of to our tent, all the men of the village seemed to come to it, and make of it a public place, and the children to use it as their own playhouse.

Hebron was our most southern point. Thence we passed again through Bethlehem, meeting — what is a familiar sight in the East—a man carrying a little ewe lamb tenderly in his arms, as if it were the one in the parable, "which grew up together with him and with his children, which did eat of his own meat and drink of his own cup and lay in his bosom, and was unto him as a daughter."

Through the Zion Gate we once more entered Jerusalem, preparatory to our journey Northward.

(To be continued.)

CHANNING.

What sacred memories of departed years
Are wakened by thy name!
Youth's high resolves and consecrated tears
It calls to life again.

Unuttered thoughts are trembling on my tongue;
I would, but cannot, speak;
The songs of gratitude my heart hath sung
Its silence will not break.

And yet this simple tribute I may bring,
Blest teacher, unto thee,—
A truthful, though unworthy offering,
From one by thee made free.

It was not mine to listen to thy voice
Of pathos and of power;
Or in thy earthly presence to rejoice
Through life's short, fleeting hour.

But oh! thy living words, on wings of light,
O'er ocean's pathway came,
To kindle, in the gloom of Error's night,
Pure Freedom's holy flame.

Inspired by thee, I read the world anew,
With joy unknown before;
For truth and love fresh beauty brought to view,
And darkness reigned no more.

The soul, aspiring after nobler life,

No longer sighed in vain;

Its hopeless anguish, and its restless strife

Were never known again.

Precious, most precious is thy memory
To many a household band
In that fair, distant isle beyond the sea,
My own dear native land.

And there, from patient, toiling sons of earth,
Will fervent prayers ascend
For this, the glorious land that hailed thy birth,
And gave them such a friend.

Oh, how I love thy treasured page divine,

To me so bright and clear;

I breathe thy thoughts till all their wealth is mine,

And thus to God draw near.

MARY A. WHITAKER.

Till the entering in of faith, there is nothing present in the heart but nature, out of which cometh the fruits of nature, which are pride, impiety, self-idolatry, ostentation, malice, and such like; but upon the entering in of faith, there entereth along with it into the heart the light of divine knowledge, which converteth it from its idolatries to the service of the living and true God, and from the love of self to the love of its neighbor as itself, and to the love of the brethren as Christ loved the Church, and gave himself for it.— Edward Irving.

THE ANTI-SUPERNATURALISM OF THE PRESENT AGE.

It is proposed to consider the subject of miracles as connected with Christianity. And, perhaps, than this, there is no religious topic which has been more variously and strangely treated, during the last century. And this is saying a great deal. For how has it fared with Christianity, and even at the hands of those, sometimes, by whom it has been accounted as the Tree of Life? Often and often, among other anomalous doings, it has been treated as though a gardener should take up a tree and turn it about to humor every change of wind upon it; and as though, to prove it to be a living thing, he should lay bare its roots for every questioner, and even paint them, to make them more seemly.

Miracles are the possibilities of a miracle-bearing tree; but commonly they are regarded as though they were some arbitrary manufacture. In the New Testament they are simply called "signs and wonders;" but in this age, among both believers and unbelievers, it is agreed that they are suspensions of the laws of nature, or else are nothing. Miracles presuppose the existence of a spiritual world containing spiritual agents and spiritual forces, with laws peculiar to it, and with some laws also capable of intertwining and inosculating with some of the laws of man's nature and of the material world. And yet often, by even the advocates of their reality, miracles are argued wholly and simply as material occurrences, and quite apart from the philosophy of their nature, and, indeed, as though there were really no such philosophy known. And this is because of the spirit of the age, which is so strong in us all. It is no matter what a man may be, whether philosopher, theologian, or anything else, almost inevitably, in some way or other, the spirit of the age will have its say through him, and pervert, if not quench his meaning.

No doubt, things have often been credited as miraculous which were no miracles at all. But the precise opposite of credulity is not wisdom, always. And if it be said that it is only at Naples that the blood of St. Januarius will liquefy, it may be answered that there has also been such a place as

that in it, neither would "they be persuaded, though one rose from the dead." And to-day there are eminent places, where men hold that neither their own eyes, nor the eyes of all other persons, are to be trusted for a miracle, - or, as they would say, for anything different from the laws of nature. with all their scepticism, these sceptics do not remember that a law of nature may be one thing, and their notion of that law be something else, or something a little different. But indeed, when incredulity becomes as intense as that, it is selfconfounded, self-confuted, even though it should be in regard to such a miracle as that which happened when the axe-head fell into the water, and Elisha "cut down a stick and cast it in thither, and the iron did swim." For, if a man cannot trust his eyes and ears, how can he rely on his doubts? And how does he know but doubting his senses may be an unworthy, untrustworthy act, and even may perhaps be a mere nervous boggling. And how should even a materialist trust the wisdom which has been filtered for him, as he thinks, from outside through his eyes and ears, if he cannot trust his eyes and ears themselves? But, in the spirit of his times or neighborhood, a man will think and hold what, under other influences, would have been for him only a speculative, tentative position. And because of its being in us and of us, it is the last thing to be suspected as vitiating sound judgment.

It is in this spirit of the age to judge of everything by uniformity, whether as regards the world or mankind. And so from what he understands to be the uniformity of the laws of nature, a man of the time thinks himself competent to check the report of the past, and decide that there never could have been water changed into wine, or a demon exorcised, because at this present time water is never seen changing into wine, nor a demon known to be dispossessed of his corporal lodgings. And because of what he fancies must be the uniformity of human nature, this man of the time thinks, too, that from himself he knows of everybody else, as to what they can have seen or cannot have seen; can have heard or cannot have felt; and in

the same way, as differing from himself, he is certain that in the past they must all have been loose thinkers; and not the Jews only, but the Greeks and Romans too, and also even Socrates and Plato, because of their having reasoned about things which he himself has never met with, and which, if he did meet, he would never believe his own eyes about.

It is by availing himself of this temper of the times, that largely Ernest Renan gets his strength as a controversialist. For what he has to say on the subject of miracles would have been but feeble talk anywhere, one or two hundred years ago, and would sound but inanely even to-day in such regions as are clear away from the influence of Paris and London. "A miracle is not to be regarded, because it never could have happened; and because even if, perchance, it had happened, there never could have been any people who could have been believed about it." This, in form, is the argument of Renan. But, of course, it is good only for people of that way of thinking, only for persons sensitive to the spirit of the age, and who are ready to add, without another word, "And so I think because so I am sure."

The following quotation is from the introductory chapter to "The Apostles," by Ernest Renan: "The first twelve chapters of the Acts are a tissue of miracles. It is an absolute rule in criticism to deny a place in history to narratives of miraculous circumstances; nor is this owing to a metaphysical system, for it is simply the dictation of observation. Such facts have never been really proved. All the pretended miracles near enough to be examined are referable to illusion or imposture. If a single miracle had ever been proved, we could not reject in a mass all those of ancient history; for, admitting that very many of these last were false, we might still believe that some of them were true. But it is not so. Discussion and examination are fatal to miracles. Are we not, then, authorized in believing that those miracles which date many centuries back, and regarding which there are no means of forming a contradictory debate, are also without reality? In other words, miracles only exist when people believe in them. The supernatural is but another word for

faith. Catholicism, in maintaining that it yet possesses miraculous power, subjects itself to the influence of this law. The miracles of which it boasts never occur where they would be most effective. Why should not such a convincing proof be brought more prominently forward? A miracle at Paris, for instance, before experienced savans, would put an end to all doubt. But, alas! such a thing never happens." But, now, oracular though this might be, judged by the manner in which it has been bowed to, what is there in it all more than the mere sceptical spirit of the age? What does it do more than simply tickle the humor of the time? Psychologically, it is a curious passage, because the sweep of its intention is so wide, while the wording of it is so like the unconscious, innocent expression of a child. It is as though a boy, as the easier way of settling with a problem in mathematics, should say, "There is nothing in it. There never was anything learned from that direction. O my master, all the best boys have looked at it, and say that there is nothing in it - nothing at all. And so, now, how can there be? And, please, even if it be true, it cannot really be, without we let it be." But here it may be asked, whether it is likely that Ernest Renan, as a boy, ever talked in that manner; and to this it may be answered, that it is very unlikely, considering that he was born in Brittany. And it is just as unlikely, too, that he could ever have written the preceding quotation from one of his works, but for his education, direct and indirect. For he was born in Brittany, a country of simple, fervent, unquestioning faith as to the Church. Thence he was carried to Paris, and placed in a primary theological school, whence he was passed on to a similar school elsewhere. Having finished with the latter school, he became a resident in the Seminary of St. Sulpice, which, indeed, inside, is wholly ordered by members of the Society of Jesus, but on the outside is pressed upon by the light, sceptical, and anti-Christian air of Paris. Ernest Renan had been brought up like a child of the Middle Ages, and then found himself, as a young man, where with a few steps out of doors, he was in the atmosphere of Paris and under the influence of the Sorbonne. And now,

with all this, was it not natural that Renan should have become a Rationalistic author instead of a Catholic priest? And because of his being a simple, earnest, intellectual man, was it not all the more natural still that, by contrast with the air of St. Sulpice, he should mistake for the spirit of truth itself what was but the spirit of the age manifesting itself through a highly-educated class, in a city singularly self-centered and self-sufficient?

· But, says the critic here criticised, "A miracle at Paris, before experienced savans!" Elsewhere, too, he explains more exactly what would suit him as to a miracle; that it should be wrought under conditions as to time and place, in a hall, and before a commission of physiologists, chemists, physicians, and critics; and that when it had been done once, it should, on request, be repeated. And no doubt, to the writer, this appeared to be a very fair way of dealing with miraculous pretensions; and no doubt, too, of his most emphatic opponents, there are many to whom, in their secret thought, it would be a puzzle, if such a proposition had been made to Jesus at Jerusalem, why it should not have been accepted at once for the market-place or the court of the temple. For Renan is simply strong in that way of looking at things, which is characteristic of this present age, and which commonly is called sceptical, but which, also, sometimes is called practical and even business-like. Not jocosely, but in all seriousness, every now and then are put forth and read invitations to the miraculous, such as that which Ernest Renan makes. One man writes in abstract, scientific terms, and another in plain English; but both one and the other mean the same thing. "Let miracles come to me in my study, and show themselves inside of my crucible, while my friends are all standing round, and at the moment exactly when it shall be said that we are all ready, and then I will believe; though of course, even then, I should not be absolutely forced to, but still I should, I think. And now what do you say to that?" And there really is nothing to say to it. Martin Luther indeed said once, what probably he would have remarked again, if he had heard this scientific, common-sense proposal, that for certain, sometimes, over some of his creatures God Almighty must laugh.

But now, as to miracles, it is not pretended that they are absolutely at the ordering of any man, as to time and place. But indeed is it so that science treats a subject even less foreign to its own domain than miracles?

Are earthquakes as reports, accounted incredible, as not occurring at a time and a place known beforehand, and submissive to the directions of men with clocks and spirit-levels, and with magnetic and other machines all ready for use? And indeed a miracle coming to order, would scarcely be a miracle. For, coming to order patiently, punctually, and as a scientific certainty, it would by that very fact have parted probably with something essential to its nature as commonly understood.

But really a Kamtschatkan, unmitigated and simple, arguing with Ernest Renan on Sanscrit, could not show himself more insensible as to the laws of philology than Renan shows himself on the subject of miracles; for he is utterly unconscious, apparently, of there being any philosophy connected with them, and of there being laws as to miracles, known more or less by some men in all ages, and as certain as gravitation.

But it may be asked how this can be, Renan being a very sensible writer. And so a man may write well on geometry and yet show himself to be very stolid as to poetry, and even also as to those thoughts akin to the spiritual universe, which are suggested by the strange properties of numbers, or which come in upon the mind like corollaries on the demonstration of certain problems. Thus, even by his constitution, Renan may have a strong, keen, serviceable, excellent sense of the life which Jesus lived as other men live, and yet be utterly insensible to the life of Jesus the Christ, as fed by the Spirit, and going out in miracles, and incapable of seeing corruption. But indeed for his manner of writing, the spirit of his age abundantly accounts, just as it accounts for some of the more fervent of his admirers, who like in his writings what is weakest as much as what is best.

Of what use, it is asked, can miracles ever have been among people not fit to be believed about them, such as were the people of old time and the people of the Middle Ages, and such as are all the people of the provinces of France, and men of the people and men of the world everywhere? For, as Renan says, neither men of the world nor men of the people are "capable of establishing the miraculous character of an act." An act is what he says, any act, any miraculous act, and not merely some very recondite thing hard to notice. This is one of those general statements which often pass unchallenged, because nobody thinks that they can mean him; but it is not, therefore, the less mischievous. Perhaps there is not a man of the world who allows this opinion, as he reads it, but thinks, though he is no physician and has never been publicly recognized as critic, chemist, or physiologist, that somehow, certainly, he must have science and art enough for being one of Renan's judges of the miraculous, and must have been intended, indeed, to be included amongst them. Physicians, physiologists, men of criticism and chemistry, men of science, the only competent judges as to miracles! For some conceivable miracles, they might be; but for some others detective policemen would be far better witnesses. And, for still some other miracles, that men of the world, as judges, are inferior to chemists, - this is a sentiment which can come only from scientific folly, or from much learning gone mad. As to whether the true magnetic pole could be made to swerve for a moment in the heavens, professional men would be the better and perhaps the only proper judges. But men of the people and men of the world are as good judges as men of science on a miracle like this, which occurred in the wilderness: "His disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks and break them, and gave to his disciples, and the disciples to the multitude. And they did all eat and

were filled; and they took up of the broken meat that was left seven baskets full. And they that did eat were five thousand men, beside women and children."

But now what a want of taste and feeling it seems not to pause here for a little while, after such a glimpse into Galilee at that wonderful time. But it is not permitted, as the world now is, to those who know it theologically. For in comes on the mind the recollection of David F. Strauss, the famous writer on the Gospels, who says himself that he can not believe in a miracle until he has had a solution of the philosophical views which he entertains against the possibility of such a thing. So that with him, even seeing would not be believing, unless, by good luck, there were some sophist stand ing by, more cunning than himself, who could unloose for him in his mind the knots of his own tying. Any man, down in the depths of learning, or up on the heights of science, in a difficulty of that kind, is to be pitied, because of the pains which he must have taken, before he could get there in his senses. But, now for David F. Strauss himself, pity is not the word, but sympathy. And the sympathy to be felt for him is profound, and as though for a pioneer in the grand advance of civilization, who had got bewildered in a thicket, and at whose position only they can laugh who cannot even faintly conjecture what it is to try a step forwards in theology under religious responsibility. Still, however, it is a certainty . that such an avowal as that which Strauss makes of himself is the self-exposure of "philosophy falsely so called."

And now let us consider the arguments against the supernatural, from the uniformity of human nature. At present, almost everybody feels the force of it more or less, and not the less unduly, often, because unconsciously. But, as a dogmatic position, it is commonly assumed by persons belonging to two very different classes, — by studious, scholarly men, and by people who call themselves self-made men, and who boast themselves of having been sharpened by collisions with their fellows. Human nature, it is supposed, is everywhere and always the same, and as uniform as a law of nature; so as that everybody knows of himself whether a spirit has ever

been seen anywhere, or a vision ever been had, or a miraculous cure ever been experienced. Now, certainly, human nature is everywhere human. But then what is this humanity? For, before beginning to deny from it as a ground, it should be absolutely certain how far the ground reaches. Plainly, we are not all the equals of Plato, or Solomon, or Newton. And if now and then individuals have proclaimed themselves sensitive to a world of spirit, it would hardly seem to be a greater variation in human nature than what is common in every city, where one man wallows in the mire of sensuality, while another feeds on fruits ripened on the topmost boughs of the tree of knowledge. And certainly a seer does not vary from a Troglodyte more than Plato does, and so why should he not be believed in, on good evidence as to his character?

But, indeed, for those who hold that man is body and spirit, why should it be incredible that there should be varieties of spiritual experience among men, considering that some men do nothing but live to the body, while others live earnestly to the spirit?

If there be a spirit in man, and a spirit with the powers of a spirit, why should it be reckoned a thing impossible that it should make itself more distinctly felt in one man than another? And why should it be beyond belief or expectation even, that now and then there should be a person with whom some faculty of the spirit should be more than dormantly alive? - the eye for spirits even, if any should be near; the ear for more than mortal sounds; and the spiritual understanding for a prompting other than that of flesh and blood? But the fact is, that the anti-supernaturalism of our times is the result of thought akin to materialism. And from this effect of materialism very few persons are wholly exempt. For even the partizans of a spiritual theology argue it commonly like materialists, - argue it as though it were some field of nature, reaching out of sight, indeed, but to be pronounced upon from familiar analogies. Even those who rank themselves farthest from the professors of materialism, show themselves to be inwardly affected by it, from their

unwillingness to have spirit defined in any other way than negatively. They say that spirit is not substance, because matter is substantial; that spirit cannot be known of by men, because though they may be spirits themselves, they can learn only through the five senses; and that spirit cannot act upon matter, because it cannot touch it, from the want of some property in common with it. So that, for some fervent disciples of a spiritual philosophy, spirit is not much more than the indefinable. The universality of the materialism of the age is illustrated by the manner in which even immaterialists agree with their opposites on some most important points of denial and disbelief. Some of them talk reverentially of George Fox and his doctrine and experience of the Spirit; but they resolutely ignore all the signs and wonders in his history, which by Fox himself are ascribed to the Spirit. Others of them hold the writings of Jacob Boehme like oracles of spirituality, while they treat like an idle, unmeaning preface the assertion prefixed to one of them, that it was not written out of his mind, but from thoughts which forced an utterance through him from the Spirit. And still others of them affect Plotinus, as a great spiritual teacher; but they shut their eyes on the intercourse with spirits which he held, and on his experiences of the ecstatic state.

A man may hold the creed of his sect or party ever so firmly, but yet largely his thought will be governed by what he can never quite escape from, — the spirit of his age. And narratives or doctrines of the supernatural, in a time like this, can be at best only just not rejected. At present, in meditative stillness, spiritual perception may be attained, but out in the world almost it quite fails at once, from being stifled by the atmosphere of the world's common thought.

True, thousands and tens of thousands of clergymen preach the supernatural, and millions of persons, week by week, sit and hear them. But this is not evidence of faith, any more than the discords, deceits, and discontent, the treacheries, sensualities, and blasphemies of Monday are proofs of what was preached and acquiesced in, on Sunday. I suppose that nearly every learned and thoughtful clergyman

might express himself in something like this manner, "I am one of His witnesses for these things. I see that they were so, and are so. And yet, strange to say, I cannot preach as I feel; or, rather, I cannot make my hearers feel what I wish to preach. And the sermon, which I thought was full of the arrows of the Lord, hits no one where I aim, and is indeed no more than the 'lovely song of one that hath a pleasant voice, and can play well on an instrument." And, more than that, the sermon does not sound like the same thing, even to himself. And the words, which, while they were meditated in secret, were fraught with the Spirit, being uttered in public, do not reach the spiritual man, but only the ear of the natural man, and are powerless except as they may chance to be approved by the intellect, testing them by logic, rhetoric, history, and some of the natural sensibilities. And the reason is very simple, for the atmosphere of the world and of a worldly church is not that of a Christian study, with its windows opening towards Jerusalem. And even a preacher may be really "in the Spirit on the Lord's day;" but he must be very happily constituted if he does not find that, with crossing the street, on his way to the pulpit, the Spirit has been more or less quenched with him. And, from exchanging looks with his hearers, he is conscious that he is not quite what he was, while in presence with the fathers, in sympathy with Jeremy Taylor, and in fellowship with Baxter and Doddridge, - while sharing so in the communion of the saints. Partly his rationalistic dogmas and forms of speech do not admit fully of either the doctrines or the utterance of the Spirit; and partly, what utterance of the Spirit his words suffice for, often his hearers are not capable of receiving; because in them the sense of the supernatural is very commonly almost quite suspended; and so "they seeing, see not; and hearing, they hear not; neither do they understand." And with the people, as well as the preacher, all this is not so much their fault as their misfortune, - the tendency of the time which they belong to, and which it is not possible to quite escape. And this tendency, this spirit of the age, is not of yesterday merely, but of previous ages, - an effect of the manner in which the

souls of men have been stupefied by the astounding disclosures of science, and a result too of the ordinary modes of religious administration having been persisted in, without the slightest modification, since the days when they were the agony of George Fox's soul, and the scorn of Robert Barclay's logic; and in part, also, a consequence of altered ways of life, the growth of luxury, the increasing subordination of the individual to the body politic, and the predominance of the peculiar influences of the city over those of the country.

Perhaps never before has there been as much unbelief innocent in its origin, as there is at present. In former ages, widely prevalent unbelief has been caused by moral corruption. But the peculiar scepticism of the present age is not as desperate as that. It is not mainly of the heart, and thus the issues of life are not thereby corrupted, as they otherwise might be. And so at present, in their inmost hearts, men have really more faith than they themselves think. And often it is observed that, apparently, while sickness thins away the body, there is also a mental incrustation which gives way, too, and through which the soul seems to look out with a sweet surprise, and a glad sense of the God, who is nearer than was thought. If it may be so expressed, it is for the comfort of the strong more than even of the dving, that faith, at the present day, needs to be strengthened. What general uneasiness there is theologically! Every church is opposed to every othe church, and yet also is divided against itself. And the same want of faith or satisfying conviction is largely evident in individuals. Vast numbers are simply acquiescent in their creeds, and timidly recoil from even learning about them. And how often it is to be seen, that if an individual thinks to think for himself, he is at one time zealous for ceremonies, and at another time resolute against them, as embarrassing crutches; and is a believer in mainly one article of his creed, one year, and another article another year. And from those hearts, which best know themselves, what an unceasing prayer must be rising, from closet to closet, from church to church, from town to town, all round the world, "Lord, I believe; help thou mine unbelief." The unbelief which is specially of

this age, is so far from being atheistic, that it even prays. For such atheism as is possible now, is what really may be confuted within the range of the mind of a child. Indeed, the unbelief of our time is mainly anti-supernaturalism, or more precisely, perhaps, anti-spiritualism. It is not, however, a denial of the angels any more than of God. But exactly it denies that man, as a class of creatures occupying that particular place in the universe which is the kingdom of nature. is liable to be visited by any other creatures, whether higher or lower, not also denizens of nature. It denies, too, that there are any other avenues to the human mind than what the anatomist can indicate with his scalpel; denies, therefore, that the human spirit is open to be acted upon by the Holy Ghost, as in the early days of Christianity; and denies, too, that men are ever approachable in any way, or for any purpose whatever, or ever so slightly by angel, spirit, or devil. The denial runs thus, "As to spirit, I have never seen it, and I will believe it when I have. And, what is more, I never have heard of any one, worthy of belief, who ever did see a spirit. When I am told about my head or my hand, I know what is talked about; but about spirit I know nothing, nor anybody else, either; and my common sense tells me the same thing. And that God has given me common sense, I do know. I do not mean to say that we shall not live again; but I mean to say that at present spirit is what my common sense knows nothing about; and I am for common sense." True; but uncommon things may require an uncommon sense, or rather a sense which is too commonly fast asleep. For the purposes of the natural man which are common sense, the faculties of the natural man suffice; but things which are of God, or which look towards him, are not discerned so. Says St. Paul, "Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God."

Often, in the very arguments which they employ, persons writing in defence of the Christian miracles evince their own latent anti-supernaturalism. Continually, in theological works, miracles are defended as realities by those who have no per-

ception whatever of spiritual laws, and no sense whatever of the miraculous. How infected by materialism a person may be, who fancies himself to be very spiritual in his views, is shown in the attempt which frequently is made to render miracles credible by analogy with Babbage's Calculating Machine. This wonderful machine is said to work accurately through a long series of figures, till suddenly it throws up a number which is out of order, and which cannot be accounted for, but which, it is supposed, may possibly result from some undiscovered law of mathematics. And it is gravely suggested that, in obedience to some occult property, the great machine of nature has here and there, and especially about Palestine, stopped its regularity for an instant, and thrown out a miracle, at a time foreordained in the making of the clockwork. Anything rather than suppose the intervention of God, or angel, or spirit! Anything rather than a miracle, as being out of the order of nature, even though really it should be in the order of heaven! A thousand miracles of the strangest origin may be brought in at the back-gate, if only they can be used for barring the front door of the intellect against admitting the possibility of signs and wonders having ever been fresh from Heaven, ever having been supernatural, willed, that is to say, in the spiritual world, outside of nature, and at the very seasons respectively of their being shown.

By certain professors of theology there has been lately published an explanation of the day of Pentecost, as having been a day of misunderstanding among the frightened apostles, in consequence of there having been an earthquake, which they thought was a mighty rushing wind, in the house where they were sitting. And the speaking with other tongues, at which the foreigners were amazed, is argued to have been altogether a mistake, and in keeping with the impenetrable darkness plainly discernible in the ingenious but excusable manner in which the Acts of the Apostles are narrated, up to the day of Pentecost, from the resuscitation of Christianity, whenever and whatever that may have been.

The operation of the Spirit by its gifts, as described by St. Paul, tests Scriptural expositors very curiously. One says,

virtually, that it means what it means, without attempting to realize it in any way. Another sees into not only the credibility, but also the philosophy, of the various gifts, and yet, as even Neander does, finds the gift of tongues to be unintelligible and improbable. And a third expositor teaches that the gifts of the Spirit are simply natural endowments; that coveting earnestly the best gifts is merely attempting selfculture; and that by the gift of tongues is to be understood not a power for speaking languages, foreign or unknown, but the interjectional, broken utterance of a man choking with emotion. The spiritual blindness of the age is such, that often there is not much more light to be perceived in the Church than there is out of it. And everywhere, too, and in every section of the Church, are to be seen blind leaders of the blind; and continually one or other of them looks up, and with authority says some such thing as that the gift of tongues means broken utterance, that is really an inability to speak.

The anti-supernaturalism of our time is shown, again, in the state of feeling which generally exists on prayer, the Holy Spirit, and everything else which supposes either that the spiritual world can open in upon the soul, or the soul open out on that. Of modern treatises on the nature, operation, and effects of the Holy Ghost, the best which can be said is, as Coleridge expresses it, that they believe that they believe, They believe, indeed, but with a faith which has never realized itself. Why is it that so rarely the Scriptural doctrine of prayer is enforced, except by such men as preach everything which is written, and everything alike? Why is it that so commonly men pray by the way of duty merely, and with no sense of the Divine bosom to lean against? Why is it that so many good men pray only the prayer of self-recollection before God, and never the prayer of faith? Why is it that they go through their daily supplications as a spiritual exercise, but never both delighted and trembling at once, feel their souls in that state when they not only speak but are spoken to, when they not only humble themselves, but are lifted up? And in almost any church, anywhere, why is it that it feels as though the heavens overhead were like brass, but that men's

hearts fail them for fear, lest praying with the apostles, they should be really hoping against the laws of nature? There is hardly anything which is more foreign to our modern ways of thinking than that a sensible sick man should ever have thought to be the better for calling the elders to pray over him. Says the apostle, "The prayer of faith shall save the sick." But to-day faith feels itself powerless for such a prayer, being benumbed by the phrase "laws of disease." And yet the very same persons who would scout a miraculous cure of the Middle Ages, because of the laws of disease being as inviolable as the bands of Orion or the law of gravitation, these same persons continually forget themselves, and allow or assert that the will of the patient helps on a cure. But, in doing this, they indicate the way in which exactly a miracle is to them incredible. For, precisely their objection to believing in a miracle, is because it implies a hand thrust into nature from outside of it; is because it implies the will and action of some one, not of this world, God, angel, or spirit.

It is an old proverb, "Like people, like priest." Of coursinstances to the contrary must be allowed for; and then it may be said that the spirit of the age preaches from every pulpit. Nor can this be reasonably expected to be otherwise, unless the preachers should be at least all men of rare genius, or have been educated in some other earth than this. spirit of the age is like the atmosphere; it reaches men everywhere, as they sit at the fireside or in the lecture-room, and as they wander in solitude or kneel in the closet. And with breathing it, when baleful at all, there are very few persons, if any, who can resist being injured by it. And, notwithstanding creeds and articles of admission, it is yet no more to be shut out of a church than air is. And if it could be so excluded, then the remedy of intellectual suffocation would itself be worse than the disease. And thus everywhere among the clergy, when they utter themselves, is manifested something of the same anti-supernatural, anti-spiritual state of mind as what plagues other people. It is true, that the doctrines of supernaturalism are almost universally preached; but a discerner of spirits judges not only from doctrine, but

from the manner also in which it is developed. And a preacher may set forth doctrines of a supernatural character and support them by arguments from history and logic, and he may grace them, too, with rhetoric, and lend them also a sincere utterance, and yet have no lively sense of the miraculous, nor much perception of the spiritual, of which miracles are a manifestation. Miracles are for signs; but they are no proper signs, unless there be in us some faculty or mental state to which they signify. A miracle, believed merely from the force of testimony, and from simply the same state of mind as what believes in the reports of the diving bell, is not rightly believed, is not believed in the right way, is not believed from that spiritual state from which it ought to be believed, and through which only is it of any good. And that state of feeling is conscious of susceptibilities of its own, and of an order higher than that of nature, and of relations to high answering purposes in God, through which there is not a soul but may possibly be vouchsafed a miracle, and not a neighborhood but may have the Spirit poured out upon it.

In order to have the miracles of the Bible answer better the purpose of doctrinal proofs, the theologians of this century have often largely availed themselves of the spirit of the times, for the prejudices, which it prompts against the possibility of the supernatural in any other locality or age than the Scriptural. But now Chubb, Toland and Anthony Collins were unbelievers; and yet they were harmless men, compared with the hapless clergyman who thinks to uphold the miracles of the Holy Scriptures by denying the possibility of any others. He may not know the mischief of his course, but his successor will inevitably develop it.

On the evidences of Christianity, there is an argument often made, according to which one well-attested ghost-story would countervail all the angels who have ever visited this earth, whether singly or in hosts, and all the words of the Lord which have ever come to prophets, and all the miracles of Jesus and his apostles, and all the visions of John the Divine. But Richard Baxter knew better what he was arguing about than perhaps any English controversialist of this day,

and his manner of arguing was the very opposite of that. For he published two collections of narratives of supernatural occurrences in his own time, which had been attested to him as being true, by the persons to whom they happened, or else had been vouched for, as well authenticated, by friends whose judgment he thought he could trust. Such histories were becoming unfashionable in his day, but Baxter saw clearly and published, that to yield the credibility of such things to the sceptics, was blindly to betray Christ to the Sadducees.

Let facts be facts, and good evidence be evidence everywhere, or truth can never be itself. Christianity will never be itself while disciples fear for its fate, or feel it necessary to argue among themselves as to its essence. As an inheritance from the past, the gospel is defensible easily and perfectly; but, when it is itself, it is its own sufficient evidence. But, even as Jesus in his own country had to marvel at unbelief, and "could there do no mighty work," so might Christianity now, in its own country, complain of unbelief, not as directed upon itself, but, worse than that, as general anti-spiritual sentiment, weakening the air, so as that the soul of man can get no breath nor strength, nor can think freely, nor look clearly into the past, nor hope for what is offered it from above, nor trust even its own faculty for receiving.

In those in whom it is strongest, the spirit of the age boasts itself against all the ages of the past, as being unworthy of credit on the greatest things which they have to tell about, and as being incapable, incompetent witnesses on even some very simple subjects of observation. And this it does, notwith-standing that, though calling itself the spirit of this enlightened age, it is the avowed spirit of perhaps not one person in a hundred. Every now and then comes forth some one, who says aloud, after this manner, "I know it, and also every man living, knows by his own eyes and ears, that there has nothing ever been known of the spiritual world, not a word from it even, not a miracle. That there is a state, a region, a fountain-head, a something of spirit, it is now agreed shall be considered as certain. But that anybody knows, or ever has known more about it than anybody else, is nonsense.

I am myself the standard by which you may measure Abraham the patriarch; and as to his visions, they were merely dreams, such as I have myself. I am the measure of the man Paul. And, you may believe me, as to voice or light from heaven ever having come to him at the time of his conversion, that it was not so. Simply, at that time, he had an attack of vertigo, such as we all know something about. Oh, the glorious freedom of the spirit, by which I am free to ignore the weary past, so hard to understand, with its miracles and histories. Oh, this glorious clearing of the mind, by which now, in my view, there is nothing higher anywhere than the level of my own experience! Oh, what a comfort it is to have miracles shrink into common earthly things, and to know that nobody has ever seen them, any more than I have!" This would seem to be odd comfort; but there are persons whose needs it would seem to meet, because, perhaps, of some particular stand-point or turn, at which they have stopped on their path as inquirers.

The spirit of the age! Just as it is of this age precisely, so certainly is it but a bubble on that stream of spirit which comes down through all the ages of the past, and which will run on for men and through them, till they all on earth shall be no more. Soon, of the self-gratulation and self-glorification of the spirit of the time, all that will remain as palpable effect, will be a few very curious lines in the History of Man.

As certainly as the pendulum swings from side to side, as certainly as feeling is subject to revulsion, as certainly as man walks by one step to the right and another step to the left, so surely will the child born this year see in his generation, as a class, the merest men of science to be reverent believers, not only in the supernatural of the Scriptures, but because of analogy, curious students also in the idolatries of Egypt, Greece, and Rome, and interested even in the superstitions of the tribes of Africa, as seeming to suggest the possibility of some singular variations from the commonly received opinion as to spiritual influx.

This world of ours, — this world of our eyes, and of the optical, electric, and other instruments, with which our eyes

are helped, - this world of our bodily senses has circumfused about it and permeating it a world of spirit, as to which philosophy conjectures confidently, and which faith is sure of, and as effects resulting from which experience tells of miracles. It may be that in some, perhaps even in many respects, this world may be the antitype of that world invisible, and it may be, as Plotinus has said, that we human beings are the dregs of the universe; but even if it should be so, between us dregs and the wine above, there may be a great difference by inferiority, but there must also be a great likeness. To that spiritual world and this world of ours at least there is one thing in common, a great thing, - the company of vanished friends we have had, who know of our wants and ways and wishes, and, at least, who wonder about us. Between us here and them over there, on some points there must be affinity. And it may be, as sometimes philosophy has taught, that the atmosphere of that world, or rather, perhaps, an effluent, diffusive effect from it, may be necessary to our consciousness as thinking beings, just as the atmosphere of this earth is the breath which we draw in common with other earthly creatures, such as cats, dogs, and horses. It may be so; and even should it be, that atmosphere of influences might be expected commonly to be imperceptible, and only very rarely to be distinctly noticeable, and strikingly so only in things which at once are denominated miraculous. But, whatever may be the philosophy of the connection between the world invisible of spirit and this visible world of us people in the flesh, that connection exists.

It is true that above and beyond the ordinary experience of mankind there is an influence sometimes felt, of which the effects are what is called miraculous, or wonder-causing; and, in the strength of which, it is possible that a common man might show himself like an angel, for wisdom; and, with stretching out his hand, have it answer like the finger of God for miracles; and have, indeed, the inborn, latent faculties of his spirit so quickened as that both his words and deeds together would be like signs and wonders from heaven. And, it is true that the ongoings of this world are capable of be-

ing quickened by power from the world invisible, so as that a man might be converted from sin to holiness in a moment; and a man that is a leper be restored in an instant; and even in such a manner as that a dead man in the tomb might hear and come forth; and so as that in a vessel water might be so affected as that upon it might occur instantaneously what could otherwise only be the result of slow processes in the earth, on the vine, and at the wine-press, and afterwards. It is true, also, that now and then in the process of the ages there have been seasons in which, from the outpouring of the Spirit, young men have seen visions, and old men have dreamed dreams, which were signs and wonders, and proofs of that higher order of things which mortals belong to.

It is true that, from outside of the circle of human nature, there are influences for human spirits such as those which once for a simple maiden quickened forethought into the power of prophecy, and made strong feeling be the outgoing of angelic power, and caused the life of a peasant-girl of Domremy to become the career of Joan Darc; and such as those, with the experience of which George Fox grew to be a prophet and the mouthpiece of power from above; and under the sense of which John Wesley was wrought up to the recognition of spiritual marvels which the multitude could not believe, and at which still the majority can only laugh, - influences by which every now and then persons are able to affirm, some that they have felt themselves called, warned, or comforted; others, that they have been inspired for work such as otherwise they could only have wondered at and never have done; others, that they have been conscious of having been guarded in times of exposure, sometimes by angels in form, and sometimes by tendencies started upon them, angelic as to their ends; and others, who have known, like Paul, what it is to be lifted up above the beggarly element of mere law into that liberty with which Christ has made men free, - the liberty of the Spirit, - which, indeed, as to the ends of service, is stricter than even the letter of the law, and which sometimes works on the mind of a person with all its power at once, - a manifold power which makes itself felt simultaneously as conviction for sin, absolution by grace, inspiration from above, and acceptance with God.

It is true that the Waldenses are worthy of belief, and that they believe that among them, at certain periods in their history, have been events sensibly pointed by the finger of God on their behalf. It is true that in the Cevennes, when the Huguenots were nearly in the last agony from persecution, there opened among them a power, by which the machinations of their enemies afar off were sometimes disclosed to them, as though by sudden revelation to one or other of their members,a power which clothed them with such terror as that almost in the manner of the old promise, one of them could chase a thousand: and so as that indeed, a mere handful of men, as they were, they resisted for long years and successfully the concentrated armies of France; a power which, going out from a speaker, made even Catholic enemies succumb and confess themselves; a power which often uttered itself from the mouths of little children; a power through which they believed many times, and where it is impossible to think that there can have been mistakes, that there was let in upon their mortal ears the songs of the hosts of heaven. It is true that men worthy of all credence have testified of experiences by which the early history of the Church of Scotland is not unlike a continuation of the Book of Acts. And it is true that, by what the Spirit has been and has done amongst them, the Friends have been justified in trusting to it. It is true that, even in these latter centuries, there have been branches of the Church which have blossomed with the marvels of ancient times, because of the Spirit which has been in them. And it is true that still and now, there are good reasons for trusting and expecting the Spirit.

It is true, and the saints of all ages cannot have been deceived, or been self-deceived, as to what they felt and trusted; the martyrs who, one after another, laid down their lives for Christ, until they became a great army; the fervent spirits, like Augustine, who tried one way of life and another, till at last, with turning about, their souls caught the light, at which they rejoiced with trembling; the scholars like Thomas Aquinas,

who, with studying themselves as to the natural, became but the more persuaded as to a something that touched, or held, or drew, or whispered them that was supernatural; or students like Cudworth, who gathered up the experiences of the ages and the thoughts of all great writers, as to what of a spir itual nature had ever been known or felt, and who gazed upon it till they saw the Intellectual System of the Universe take shape in it; and hosts after hosts of gentle souls, such as Madame Guion and the poet Cowper, who hasted as they thought of the powers of the world to come. It is true that, except when it gets impeded and disbelieved, there is an opening between this world and the next as it is called, by which comes the Holy Ghost, and through which it may be that sometimes we some of us are approachable by various occult influences, some of a high origin, and others of a nature not so good. And it is true that there are good reasons for believing that when Christians can pray again as Christians used to do, and have fitted themselves by acts of faith for seeing it, that there will be felt the approach of a day which, with its coming, will assimilate still more nearly than at present the lives of modern disciples to the experiences of the saints of all ages.

One swallow does not make a summer, nor does one Christian make a church. A believer separated from his fellows by convictions which they do not share; a man living apart from the sin about him, in loneliness; a woman shrinking from unsympathetic contact, and dwelling in seclusion with her own heart, - for these all there is communion with God by the Spirit. But there is an answer from above which is specially for the prayer of two or three. And on an age of controversy separating believers from one another, even though through it there should be higher and better ground to be reached, there is an irremediable, unavoidable drawback attendant, - the loss of the unity of the Spirit. The joy which a man has in common with a multitude is not the same joy, which he has all to himself in his closet. And, however a man may be sanctified by the Holy Spirit, through religious experiences apart from his neighbors, yet should he ever become one with a great body, wherein by that same Spirit all the members are assimilated to one another and harmonized together, he would feel a triumphant joy quite new to him, and he would have such a sweet confidence of God's love to men everywhere and in every state, as would be for him like a new sense of salvation.

Fearful is the penalty which the holiest of dissenters incur, and sometimes without knowing it, and even while, perhaps, it is the voice of Christ from heaven which they obey; but they do not go without compensation from the grace of God, nor yet without that crown which is specially vouchsafed for the martyrs. But yet so it is, that, in the Church of Christ, with losing the unity of the Spirit, or the Holy Spirit in common, there is a great, grievous loss.

The Spirit may be quenched in the present age, from one cause and another, as so largely it is; but it can reassert itself. If to-day be clouded by scepticism, to-morrow may be broad daylight from a "sun with healing on its wings." And if in this age, because of sectarianism, Christians can hardly be what they ought to be, as to faith, hope, and charity, in the next age, perhaps, divisions will have ceased altogether. It may be asked, perhaps, how such a thing as that can ever be hoped for. And certainly it cannot be expected humanly, as though from controversies argued out. But, even as Jesus Christ, after his resurrection, appeared among his disciples suddenly, while the doors were shut, so, perhaps, will it be that the various churches of Christendom, which to-day have their doors shut against one another, will sometime find themselves all included in one great fold, by the manner in which, through the Spirit, Christ will manifest himself, so as to be recognized of all, in one church and another, irrespectively of their walls of separation.

And at that time,—oh, dear anticipation, sure though as the heavens themselves, however far off,—at that time Christians will know one another, almost without a word, because of the Spirit; and with assembling together they will feel joy in the Holy Ghost, such as at present public worship stirs but rarely. In meditation, also, because of the ease with which

men will apprehend spiritual things, it will be as though they "were all taught of God." And while inquiring in some particular direction, where there is no seeing for the eye, and no hearing for the ear, — strange and holy experience, which only the holiest hearts are fit for! — while so inquiring, often for the natural man the darkness will yield to a light not of this world, nor of mere reason, but of the Spirit quickening him from within, by which man sees what he could not otherwise have seen, and understands what is only to be spiritually apprehended; "for the Spirit searcheth all things, yea, the deep things of God."

Strange and incomprehensible language this is for many persons. But yet it means what is the same thing as the text, "Draw nigh to God, and he will draw nigh to you;" that is drawing nigh to God, as a God to be met, for that is his nature, and meet you he will. Men, too, are encouraged to hope even more than that, and to believe that God will help our helplessness, and inform our ignorant prayers, if we will let him. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And now again, because of this age which we live in, does this text seem to need still further translation? It means that there is direct action of God upon the soul, and which a man may yield to or resist; and that that operation is not merely such force as that by which the eagle lives, or the pulse beats, but rather is like the presence of a dear father on his son, in a time of trouble, by which the child feels himself fill with courage and grow strangely quick of apprehension.

In the next age, when men shall have learned how and where to find themselves; when they shall have escaped from the bewildering effects of human science imperfectly mastered and disproportionately esteemed; when they shall have come to see how this earth revolves, and may yet very well have been visited by angels at times; when science, in some great professor, shall have been baptised by the Spirit, then will begin great and multitudinous effects to ensue; and because of the spirit of the times then, science will grow poetic with

rainbow beauties, and poetry will grow towards prophecy, from the deeper strain which will be in it of spiritual and eternal truth. It will sing familiarly in a style which Milton reached only a few times, which Œschylus just knew of, and which more exactly will be as though King David should have returned to chant from his heavenly experience fresh psalms for his friends on earth.

Also, under the influence of the Spirit from on high, social, problems, which now seem to be hopeless, will become very easy of solution. For, when people shall wish to stand right before God, when they shall be willing to let their hearts be drawn and draw them, it will be wonderful in all righteousness how soon and naturally and easily they will find themselves standing towards one another very much as they ought to do. With a general experience of the Spirit, yet no greater than there is to-day of scepticism, - but with such an experience of the Spirit what is there socially which might not be hoped for? Since, because of the Spirit in common, there will be a feeling, - of exactly the opposite origin, however, from communism, - there will be a feeling with the rich for letting their wealth run to common uses as far as prudence and political economy and the state of the world will allow; like the impulse for having all things in common which was felt by the first Christians during the first few days after Pentecost. And things which at present are continually being reformed, and always to no purpose; things invincible to reason and incapable of being corrected by utilitarian philanthropy, will yield at once to the sweet, subtle effects of that Spirit, by which believers will feel themselves all "baptized into one body," and by which they will know themselves for glory and shame, for joy and sorrow, to be really and vitally "members one of another."

There are some special causes of scepticism to-day, which in perhaps the next age, will have ceased almost altogether. And, in that better temper of the times, Christianity as the work of Christ through the Spirit, will manifest itself still more distinctly than it does to-day. It is oddly characteristic of these times that, as regards the gospel, men are more duti-

ful than believing. They act out of a higher spirit than they are quite sure of. "Lord, I believe; help thou mine unbelief." This precisely is their state of mind. With their hearts they believe, but not quite, not altogether with their minds. They would believe wholly but for an accident in social progress,—a temporary humor,—the mere spirit of the age.

But already signs are visible of a new period, and with its arrival fresh purpose will be felt from "the powers of the world to come;" and God will be known more dearly as a mighty Fatherly presence about us and awaiting us; and by every believing heart Christ will be more tenderly felt as its personal friend; and by every bereaved and suffering spirit more vividly still than now will be felt across the grave the communion of saints.

And, because there have been wonders in the past, they will not, perhaps, be wanting to the glory of the future; and again, it may be, will the gifts of the Spirit subserve the work of the Spirit in the Church; and one man find himself preternaturally quickened in wisdom for the benefit of his fellows; and another, by the way of prophecy, become like the mouthpiece of thought from outside of this world; and another, by reason, perhaps, of some personal and fitting peculiarity, be known as a channel of healing power for the afflicted; and still another from perhaps some special susceptibility, be remarkable for the faith that will possess him, and through him that will strengthen the brethren.

These are things which we may never see, perhaps, but yet as mere possibilities, they have some meaning for us. It is for human beings that the order of nature is orderly, and not for any other creatures. And when signs and wonders are vouchsafed on earth, it is only to men that they are significant at all. And no doubt, if men could be the better for it, the heavens themselves would be bowed and brought down. The Lord is willing to meet man as far as possibly he can, consistently with allowing man himself to stir at all.

Creatures, as we are, that have but just lately struggled out of the dust, that often we should feel as though the dust

were everything, is very natural. But, beyond the realm of the natural, is the region of the supernatural, which we know of, and to which, as knowing of it, we must certainly belong. And reasonably and rightly may we trust those glimpses of it which have been caught and reported by previous voyagers across the sea of Time, and even though they may have been but as momentary as the observations at noon which some times have to suffice for a stormy passage across the Atlantic. For, even of ourselves, we can judge as to whither the current sets, which carries us. And, for comfort, we have faith given us by God himself, and as reliable therefore, as he himself is, — faith, which, like the magnetic needle in a starless night, by its pointing is "the evidence of things not seen."

MY FIELD.

The night had come; the moonlight whitely lay Athwart the field where I had sowed all day Seed I should ne'er behold Waving its harvest gold.

Naught even showed that seed was hidden there; In pallid light lay furrows long and bare; No blade, no leaf was seen Signing its promise green.

And on the shore the little shallop lay
Which in the morn must bear me far away
Where I might never know
Whether the seed did grow.

And if I wept, 'twas none but God could see
How much the hope of harvest was to me.
He sent his angel down
My trembling trust to crown.

His gentle angel led me by the hand Until we stood upon the bare, sown land, And then he turned and smiled, With eyes serene and mild. "Behold," he said, " to still thy human fear, In one short hour will God unfold the year."

And, as he spoke the word,

The barren clods were stirred,

And tiny blades crept out into the light,

And grew, and grew, before my wondering sight,

And then the ears were seen,

Long-bearded, full, and green.

And while I watched the waving grain, behold,
The heads bent down with weight of ripened gold.
The angel said, "The Lord
Shall give thee this reward.

"Fear not to get thee hence across the sea; In harvest time I'll bind thy sheaves for thee. The field may ripen late; Fear not, but trust and wait."

A little cloud sailed by and hid the moon;
My angel comforter was gone too soon;
A tremor blurred the air;
Again my field lay bare,

Except that near me, close beside my feet, Remained one handful of the golden wheat; God's token that for me Rich harvest yet should be.

And in my bosom, cherished, loved, behold These precious ears of sacred harvest gold.

Such fruit my field shall bear —

I leave it in God's care.

The whole act of worship is and ever must be of an inward birth, of an invisible spirit, producing outward reverence; and this reverence is never to be too much outwardly marked. Like true goodness, which blushes to find that it is known, true worship puts forward its most precious fruit in silence and alone.

- EDWARD IRVING.

SPIRIT OF THE RELIGIOUS PRESS.

We find ourselves always turning first to the "Catholis World," because we find on its pages so much that is fresh and positive, so much that arrests and fastens attention, however it may fail to produce conviction in the end. The leading article in the number for November is entitled "The Church of the Future," a favorite topic of discourse with the lamented Starr King, and with many lesser discoursers. The chief aim of the paper seems to be to show that the Protestant Episcopal Church cannot be that which is to come and to take up into itself all that now calls itself of Christ. With regard to the claim that "The Protestant Episcopal Church is alone of apostolic constitution and derivation, with a pure and uncorrupted faith, a duly authorized ministry, the word and sacraments of the gospel, and with and through these the dispensation of the supernatural grace of God," it gives us the following:—

"We know that the writer says, 'Whatever may be alleged of others, it cannot be denied that all this is true of our church.' But, whether it can or cannot, it most certainly is denied. We here deny it. We deny the apostolic constitution and derivation of the Protestant Episcopal Church. We deny that she holds a pure, uncorrupted faith. We deny that she has a duly authorized ministry. We deny that she possesses the word and sacraments of the gospel. We deny that through that ministry, that faith, that word, those sacraments,* she retains the dispensation of the supernatural grace of God. And, in support of our denial, we point to Holy Scripture, to the unanimous tradition of the fathers, to the vast treasures of historical and theological learning which have accumulated in the past eighteen hundred years, and to the united voice of the holy Catholic Church throughout the entire world.

"Nor only we. In our own country these bold assertions, and the extravagant pretensions which are based upon them, are also constantly denied. Two million Methodists deny them. One million six hundred and ninety thousand Baptists deny them. Seven hundred thousand Presbyterians deny them. Six hundred thousand Universalists deny them. Three hundred and twenty

^{*} Except baptism.

three thousand eight hundred Lutherans deny them. Two hundred and sixty-seven thousand four hundred Congregationalists deny them. Of the one hundred and sixty-one thousand two hundred Episcopalians, how many dare maintain them? How many are at open warfare with that party, within their communion, from whom these rash and groundless allegations come? Among the extremest of 'Reformed Catholics,' how many actually believe that the ecclesiastical organization to which they protestingly belong, is, in truth, that glorious fabric which our Lord built upon the Rock, St. Peter, and to which he communicated the infallibility of his perpetual presence? Even the subtle Churchman will hardly venture to affirm distinctly his belief of such an extravagant proposition, but will most likely take refuge in the declaration that his is a reformed branch of the Catholic Church, a declaration that destroys the value of his whole argument, unless he also demonstrates the impossibility, to other branches, of the reformation which has sprung from within his own.

"To argue that the Episcopal Church alone possesses those characteristics which indicate the true Church of God, and that, as such, she must eventually predominate over all the rest, is thus as useless as it is unwise. It opens up a series of disputes which no generation would be long enough to exhaust, and no acknowledged authority be sufficient to determine. It creates in advance an adversary in every Christian outside her exclusive pale, and puts him on his guard against the courtesy and solicitude with which she seeks to win his personal devotion. It thrusts into the face of the inquirer a proposition whose absurdity annoys him, whose positiveness discourages him, whose arrogance repels him. If our Episcopal brethren wish to realize the dreams of their modern seer, they must abandon this species of argument and betake themselves to the adaptation of their church to meet, more fully, the wants and necessities which surround them upon every side."

[—] Turning from the theoretical to the practical, we find an interesting paper upon "The Charities of New York,"—the part which the Roman Catholics take in them:—

[&]quot;Out of fifty institutions here enumerated, only ten belong to us. Out of 37,904 persons annually relieved by the fifty charities, our share is only 6044. The case is not so bad, however, as

it appears on first inspection. Our Sisters of Charity and Mercy perform an immense amount of benevolent work outside of their own houses and asylums, nursing the sick, consoling the afflicted, watching in public hospitals, feeding the hungry, and visiting the prisoner; work which cannot be measured by figures, because there is no record of it except in heaven. Benevolent labor of the kind to which our sisterhood sdevote themselves is undertaken by various of the non-Catholic organizations enumerated in the above table, and largely increases their apparent predominance over our own establishments, because they sum up in statistical form what is done, and we do not. Then, again, several of the charities set down as Protestant are entirely unsectarian in their character, and we dare say draw a fair proportion of their support from Catholic sources. Not so bad as it seems, we say: yet surely bad enough. Perhaps we ought not even to claim credit for what the sisterhoods do; for theirs are in reality labors of individual benevolence, and the Catholic community at large shares little or nothing of the expense, the trouble, or the merit of them. The Catholics of New York are supposed to number four hundred thousand, - nearly half the population of the city. - and it is notorious that they comprise a great deal more than half the pauper population. Are we doing a fair proportion of the work of taking care of our poor? Moreover, pauperism increases ten times as fast as the whole population. The growth of the entire number of inhabitants in thirty-four years has been ninety per cent.; the increase in the number of those receiving charitable relief has been during the same period no less than nine hundred per cent. What provisions are we making to meet the terrible responsibility which this state of society entails?

"We can hardly question that the time has come when the physical wants of these unfortunate classes should awaken in us serious consideration. We have done well to look so carefully after the building of churches, and of course we must not relax our efforts or check our generosity in the slightest degree on account of these additional calls upon us. We must work also for our schools as we have never worked before. Systems of education all around us are daily improving, and Catholic schools must not be left behind. Perhaps it may be found possible to make some arrangement by which we can be relieved of the disadvantage under which we now rest. Catholics and Protestants

should have but one and the same end in view in the education of the young; and we are not without hope that the love of fair play which belongs to the American people will enable us in time to compose the old school-quarrel, which has been such an injury to the community. How this may be done, it would lead us far from our present subject to consider. We trust it will be done some day, but meanwhile our church schools have a right to the most generous support. Churches and schools must come first; but when we have given them all they need, we are not to stop there. Protestants are fully awake to the danger which threatens. the public welfare from this rapid increase of a destitute class, and are working hard to effect a reform. If we do not take care of our own poor, they will not only provide for their physical wants, but will soon acquire charge of their souls. Such institutions as the Five Points Mission, the Howard Mission, the Children's Aid Society, the Association for Improving the Condition of the Poor, however honestly they may be conducted, are powerful engines of proselytism. Their managers may be actuated by the most disinterested benevolence, they may use none but legitimate means of influence, but is it any wonder that they draw many Catholics, especially children, away from the faith, when we let them have the field so completely to themselves? Against the Association for Improving the Condition of the Poor, we can set off, indeed, our noble Society of St. Vincent de Paul, though its resources are far smaller than they should be; but to take the place of the three other important charities mentioned above, we Catholics can show little or nothing."

Per contra, read what the Methodists say of the Roman Catholics, in the "Methodist Quarterly Review":—

"1. The Romish Church in this country is perfectly districted and organized, under capable and energetic leaders, archbishops and bishops especially; and was never before as hopeful of success, or as defiant in its tone and spirit, as at the present time.

"2. Though the number of their priests is small compared with the number of Protestant ministers, yet they are sufficient to man all their churches, and are rapidly increasing. And what is more alarming, many of them are American born. Brownson was born in this country. Doane, of Newark, N. J., is the son of an Episcopalian Bishop. Hecker, of New York, is the son of a Presbyterian father and of a Methodist mother, still belonging to one of our New York Churches, and two priests in

the East are the sons of a Congregational minister. And we know of three cases, two in the West and one in the East, where the sons of Methodists have become Roman Catholic priests, two of the three being sons of Methodist travelling preachers! And what is more, these renegade Protestants are the most zealous, efficient, and *intolerant* of all the Papal priesthood in this country.

"3. In the erection of costly churches they are outstripping every single Protestant denomination in the land; are rapidly filling the land with monasteries and nunneries; and are already on the road to vast accumulations of real estate, such as have led to oppression, rebellion, bloodshed, and confiscation in England, Germany, and elsewhere long since, and in Italy and Mexico during the last decade. And so as to the schools; the Jesuits are rapidly undermining our public school system, and getting control of the educational interests of the country, so far as the children of Romanists are concerned, and even of the public schools of many of our cities. All these are evil omens for the future peace and well-being of our country.

"4. In regard to numbers, the Romanists are probably about three and a quarter millions strong, all told, or more numerous than any other denomination in the land. For although all Methodists put together would outnumber them, the Methodist Episcopal Church has little more affinity for the Southern Methodist Church, and the former Protestant Methodist Church, than it has for other Protestant bodies.

"5. Romanism has grown rapidly in the country for the last half century, and was never growing more rapidly than at present. It has nearly or quite kept pace with the growth of the population, and may now be even gaining upon it. But this is no more than Protestantism as a whole has done, and is far less than the average progress of the Methodist Episcopal Church. Its progress, therefore, would of itself afford no ground of alarm, but from the terrible character of the system, and its world-wide alliances with politics and with every species of intrigue, and also with the most dangerous elements in society.

"6. In its periodical and other literature it is already formidable, and is taking most active and efficient measures to fill the land with its doctrines, and attack Protestantism right and left, in lecture and sermon and bound volume and tract and periodical and school-book. Never was Romanism doing half as much for itself in this respect as at the present time.

"7. Of its elements of success and resources in other respects, its designs upon the American Republic, and the best means of thwarting its purposes and assuring the triumph of the true Church of God, we have not room here to speak. Of one thing, however, we may speak with confidence, and that is, that the idea of reforming the Roman Church, or of successfully resisting Romanism without writing and speaking against it, pointing out its errors, and warning Protestants against it, would give this whole land to Popery in twenty years. Look at it! While they are challenging controversy by periodical and lecture and bound volume, and flooding the land with their errors, some say we should stop exposing, or writing against it, and cease to antagonize it, except as we do so by loving and caressing it! Is this God's method of treating error? Did either Christ or the apostles adopt this policy? Did the early Christian fathers manage thus with Paganism? Have not all our victories over Popery hitherto been won by antagonizing and exposing it? What were Luther's celebrated theses but a challenge to Popery, the acceptance of which cost her millions of adherents?

"How has it been in Dublin, where Cardinal Cullen himself admits that five thousand Catholics a year abandon Popery and become Protestants? We have just read the history of these missions; and the great weapon, first and last, has been controversy. 'Controversial Classes' were established in various localities, to which Roman Catholics were invited, and thus, as well as by controversial tracts, magazines, lectures, and sermons, the truth of God entered the minds of the Papists, they saw their errors and forsook them. Of course when we speak of controversy and antagonism, we mean kind and Christian discussion; but the idea of meeting Romanism without antagonism and discussion, is not only to adopt a policy never employed as to other errors, but to abandon the beaten path of success hitherto, for an impracticable experiment.

"Romanism has resources at command which Protestantism does not possess, and would scorn to employ; and, on the other hand, it will have difficulties to encounter here which it has not encountered elsewhere, and to which Protestantism is a stranger

"Yet their only hope in all the earth is these United States, and they will contest the ground with the energy of desperation. And though they must ultimately fail, and Babylon must fall, yet unless the Protestant pulpit and press awake, and do more to

arouse the nation to our danger, to confront Romanism in all its designs, and to warn Protestants and others of its purposes and encroachments, we shall awake one of these years to find Papists in all the high places of the nation, with the control of cities and states, our Sabbaths abolished, our educational system in ruins, Romanism established and sustained by law (as it already is partially in several places), our religious freedom gone, and all to be recovered only as they have been regained elsewhere, through revolution and bloodshed. And the American people cannot awake one day too soon, if by timely and well-directed efforts they would avert such a calamity. Resistance now, or a religious war within twenty years, is the alternative before us."

And here is a word as to "The Mission of Methodism":

"It was the mission of Methodism to demonstrate, even in New England, not only the non-necessity, but even the great injury of a fatalistic creed in converting men and spreading the most intense evangelism through the land. She interposed in the midst of the great reaction from old theological Predestinarianism to Rationalism, and rescued a living gospel piety from being wrecked between the two. She showed the Christian world how to be evangelically liberal without being Pelagianly literalistic. She powerfully repudiated and reprobated the 'horrible decree' then reigning in all its horrors; she broke the limitations of partial atonement; she unlocked the fetters of a castiron necessity upon the free-will; she scouted the diabolical dogma of infant damnation; she flung open the glorious gates of gospel day by the free offer of a full salvation to ALL, unbound by negative 'decree,' or fettered will, or moral impotence. At the same time she insisted intensely on justification through the atonement by self-surrendering faith, and the attainment of a full sanctification by the blessed Spirit. The Methodist preacher found the learning, the wealth, the aristocracy of the land against him, but 'the common people heard him gladly.' The popular heart beat responsive to his mission, and awakened even old hidebound Calvinism not merely to a sense of danger, but to an aspiration after something at once more liberal yet not less evangelical. Hence the internal strifes of these 'schools.' As yet the efforts of the theological doctors, after a satisfactory scheme, have proved a signal failure. They have sought the object by paltry expedients and patchings of new upon old cloth, and the

'rent is made worse.' Consistency is sadly in their way. The necessity of retaining the old ground of Calvinistic traditions and formulas while adopting a more expansive enlargement, involves them in tergiversations, contradictions, and 'digladiations.' There is no relief for them but in sending the remnants of old Calvinism back to the source from which they came, and coming out upon the platform of a bold, free, expansive, and consistent evangelical Arminianism."

— Some forty pages on "Pampresbyterianism" we can in no wise be persuaded to read, even though they are offered by the "New Englander," and we do not much care whether the first syllable shall be henceforth "pam" or "pan." Either way, the word should be changed for something more pronouncable. And we cannot say that "The Rejoinder to the Princeton Review" interests us greatly. Shall there be no end to such discussions? This about Divorce seems to have some practical value:—

"Greatly to be desired, then, as is a reform in divorce legislation, if the direct interests of religion are considered, it is not for this reason absolutely necessary, because the Christian Church can resist and counteract, and more than neutralize the existing laws, however bad they may be. But such reform is of immense importance, when we look at the effect of legislation on the general interests of society; when we look, especially, at those vast classes who, even in a country like ours, receive no direct influence from Christian truth and the Christian Church. What is to be done with and for the lower classes of society, in a country like ours, is one of the gravest of questions for the mind of a benevolent man. In a country which is mainly Protestant, the noblest things, - the right of private judgment, and the intellectual light which always accompanies an open Bible, - are a 'savour of death' to the neglected classes; they are made self-confident, vain, uneasy, ready to receive the crudest falsehoods, and to reject the most venerable truths. Religion appears to them a restraint, and religious people they are jealous of, because these, in the natural order of things, get above them. So liberty also is another 'savour of death,' as they know not how to use their political right, fall into the hands of demagogues, and become, as a class, a political power within the State. Their cry is for freedom from restraint. Free rum, free Sundays, free suffrage, free divorce, and the like are their watchwords; and those who ex-

pect to get into power by their votes, if they have any better or higher aims, are afraid to contradict them. What is to elevate or purify these classes? They stand aloof from the ennobling influences of religion; politics do not wash them clean; their 'little learning is a dangerous thing;' their facilities for sensual gratification are less limited, perhaps, than those of the working class in any other land. There is no help for them, unless it lies in the voluntary movements of Christian enterprise, teaching the knowledge of Christ, and with it elevating the idea of family life. But loose divorce laws corrupt family life at its foundation, for it is hard for such persons to believe that what law sanctions is not right. Here, then, the conflict between low views of marriage and divorce and the views contained in the New Testament, is waged with the greatest sacrifice of the interests of society. If one out of five or six of the marriages within a certain class is dissolved by law, and the law with the procedure in the courts almost offers a bribe to get rid of a husband or wife, how is family life to be sustained, how is it to have for that portion of the community its venerable or holy character? And the low conception of marriage tends to creep up into higher circles, as some of this class, from time to time, rise in respectability and wealth. Since, then, reforms in the divorce laws are especially needed for the lower stratum of society; since this class is most demoralized and corrupted by the fatal facility of the existing laws, and since it has in itself no power of self-recovery, when once thoroughly debased, it becomes all Christian and all benevolent persons, on their account mainly, to unite in an attempt to procure a reform in the laws concerning divorce, to bring legislation as near to the Christian standard as the people will bear. We do not conceive that a reform in law would remove all the evils to which the marriage state is subject. Law cannot reform beyond a certain point, because 'it is weak through the flesh.' But bad law can corrupt even more than good law can purify.

"But would not a strict divorce law defeat its own end? It certainly might, and that in two ways; first, by creating opposition enough to obtain an alteration of the law, and then, in a corrupt state of society, by tempting to sin within the marriage relation, if a person cannot free himself from its constraints. Yet it must not be supposed that, if divorce were confined to cases o adultery, or at least to gross violations of marriage duties, such more flagrant crimes would be multiplied. This would be the

case, if the law gave the adulterer the advantage of marrying again, but not if it took away the right from him, or delayed the exercise of it for a term of years. And on the other hand, loose divorce laws do not prevent adultery, as is abundantly shown by the history of Roman society under the emperors.

"We entertain no fear, then, that a system of divorce laws coming nigh — gradually, if it must be so — to the severity of the New Testament, will defeat its own end, and only force the corruptions of society into a worse channel. It is the defects of our present system that are corrupting. A system more in accordance with the idea of marriage could not, if accepted, fail to purify society."

— "Zion's Herald" would give greater weight to its exhortations to the Unitarians, and more effectually warn them against "Rationalism," if it would be less free in the use of the word "Infidel." It was once the accepted usage to apply this name to all who reject the supernatural claims of Christianity; but the epithet carries along with it in these days the implication of a measure of denial far beyond this. Our own position as to the points at issue between "Conservatives and Radicals" is well known to our readers, and has been distinctly reassumed in our number for November. and yet we should be very slow to use the word "Infidel" in these discussions.

What we want is, to be helpers of men's faith, not to scold them for not having any faith. We cannot receive or recognize as teachers those who are chiefly concerned to criticise the evidences of Christianity; but we recognize in many who are not satisfied with these evidences, men and women of a most genuine piety and large-hearted humanity.

— REV. RICHARD METCALF, in an excellent Sermon upon the "Unitarian National Conference," after paying a well-merited tribute to the earnest workers who are striving to show forth a better spirit and a better life, and so are winning praise in all the churches, sets forth with great clearness the deplorable action of the body in amending its Constitution. Mr. Metcalf is a thorough-going Unitarian of the very best stamp, and is entitled on every account to a hearing from his brethren of like faith:—

"The gist of the matter is this: Three different kinds of Conferences are possible, all proper and all useful in their way.

"First, it is possible to have simply a Religious Conference, where Christian and Mohammedan, Pagan and Jew, Theist and Pantheist, can all meet on the ground of that common religious sentiment which lies at the basis of all the religious systems in the world.

"Second, it is possible to have a *Christian Conference* which shall take up topics common to all our churches, Catholic and Protestant, Unitarian and Trinitarian. This would welcome every disciple of Jesus, and confine its work to those general matters of love to God and man, in which all true disciples sympathize with each other.

"Third, it is possible to form a *Unitarian Christian Conference* to consider the interests of Unitarian churches, establish Unitarian missions, and provide for the circulation of Unitarian books.

"My own idea is, that the last-named assembly would be the most useful of the three; that it would contribute most to the spiritual life of its members, and that it would do the most valuable work in all our communities, not simply for this one denomination, but also

for general Christianity and pure religion.

"Now, on which of these platforms did the National Conference vote to stand? For one, I do not know, although I listened to every word which was spoken publicly upon the subject. The very men who took part in it do not agree as to the meaning of their votes. The Unitarian papers give their interpretation, and complain that all the secular papers give another and very different one; but while I have no doubt that the former are best qualified to speak of the intentions of the leaders, I am equally confident that the 'outside' journals can give a calmer judgment as to the real bearing of the vote which was passed. Yet whether these are right or those, it is evident that, in the eyes of the world, the denomination has not taken that unequivocal position which we in this society have assumed and mean to maintain. Whatever was intended, the trumpet has given so uncertain a sound, that those who prepare for the battle cannot agree as to what, when, and where they are to fight.'

"I wish to do justice to a meeting which was full of the deepest religious feeling. Nothing was said in it which looked like denying or ignoring the name of Christ. No intellectual sympathy was expressed with anything outside of positive Christianity; and, so far as the debate was concerned, the Unitarian body rests to-day, as of old, on Him who is the chief corner stone. And yet we undermined this whole position and robbed our brave words of all their force, by inserting into our Constitution an article to this effect, that — \$\frac{1}{4}\lambda l \text{ the declarations of this Conference, including the Preamble and Consti-

tution, are expressions only of its majority, committing in no degree those who object to them,' etc.

"By all the common rules of language I think this means that the Conference would not, as a body, take either one of the platforms above mentioned. It still bears the name of 'Unitarian and other Christian Societies,' but says that this name does not, of necessity, express the position of more than a majority of its members, 'committing in no degree those who object to it.' It calls its members 'disciples of the Lord Jesus Christ,' but now says that this may denote simply the opinion of the majority, and that it does not commit any one who objects to being so called. And thus we are trying the unheard of experiment of declaring that the Constitution under which a body meets is not binding upon all who meet under it! When did a trumpet ever give a more uncertain sound?

WHERE WE STAND.

"Therefore I turn to you, my people, and ask you to enter a protest in the name of this society, against all such indefiniteness of speech and action. Let us, at least, announce our own position so clearly that no one shall ever doubt where we are or what we mean. We shall use for ourselves, and grant to others the most perfect freedom of thought; and if, in the exercise of that freedom, we are so separated from each other that we can no longer work or walk side by side, we shall keep the same fraternal love and bid each other 'God speed.' But we have marked out our own course calmly, and announced it unequivocally. We are trying to build up a Christian Church on what we regard the only sure foundation. We preach the Unitarian doctrines before mentioned, of the Unity of God, the special mission of Jesus, the presence of the Holy Spirit, and the final holiness and happiness of all God's children; and yet we welcome most heartily any of a different faith who still feel moved to pray, study, commune, and work with us. Towards other churches. like those in this town, for example, we cherish entire confidence and love, speaking of them never as 'enemies,' but always as 'fellow Christians.' And towards the churches of our own name and faith, we preserve the attitude of perfect independence, though ready and eager to work with them - as the National Conference invites us in 'the service of God, and the building up of the kingdom of his Son.' "

WE overlook our own faults on account of our merits, and others' merits on account of their faults.

RANDOM READINGS.

LONG ARTICLES.

Two of the articles in this number have expanded far beyond the limits which were assigned to them; but our readers, we are sure, will not be sorry. The subjects of these papers demanded fullness of illustration, and are eminently subjects of the day and place. They will be glad to know that the writer upon the Anti-Supernaturalism of the Age has promised that we shall hear from him again, and more than once. Nevertheless, we mean ordinarily to be short; we try to be short; we exhort our contributors to be short. We say to them that a magazine is no place for long articles. We remind them that long articles are read chiefly by persons of leisure, who are always too much occupied in their leisure to carry any suggestions out into practice. We beg for short articles, that we may fill the pages of future numbers with pithy paragraphs. Meanwhile we hope that the additional matter, some eight or ten pages in the present issue will commend itself for quality or for quantity.

RITUALISM.

UNDER this name, according to the report of The World, many Episcopal churches are going over to Romanism; and the church of St. Albans, in New York, has got so far over, that in all the externals of doctrine and ceremony, nobody can tell the difference; so that one poor fellow, who was really a Romanist, went in there and received absolution, and did not discover till afterwards that it was all counterfeit, when he had to go into a neighboring Catholic church and have it done over again. His own priest told him that the one at St. Albans had not received genuine ordination, and so the real presence was not there in the Eucharist, and it was a bogus kind of absolution. The ritualistic churches are dreaming of a millennial day when the Greek, Roman and Anglican churches shall become the one Catholic church in three divisions, or rather variations. Catholics proper look upon the new movement with great hope. "We shall not change, of course," they say, "but the Ritualists will get to us presently. We are enlarging rapidly, and growing strong, and are sure to take possession of America, and it is only a question of time." The statistics show that the boast is not an idle one. Probably no church in this country is making more rapid strides and conquests, or has an organization more complete and aggressive.

THE PREAMBLE.

The Monthly Journal promises to give the debate in full of the memorable Thursday morning of the Conference, and quotes what Messrs. A, B and C said, showing that the Conference has not changed its base. It forgets that the new article has become a public document, and is no longer of private interpretation; and whatever those gentlemen said or thought, the Christian public and the world generally will interpret it by the merits of the case and the laws of language. We can repeal the Preamble, and this is unmistakably done in behalf of any members of the Conference, or any to become members who object to it, declaring them "in no degree" committed by it. It is repealed so far, that persons who are not "disciples of the Lord Jesus Christ" may be members of the Conference with those that are. It is manly to own this and accept the position and the consequences; for what Mr. A said, or Mr. B thought will not repeal the dictionaries.

The "Commonwealth" has the following bit of sage criticism, "Mr. Ellis tells us why he left the Unitarian Conference. Perhaps he will write another article to inform the inquiring reader why he went there. Is he a Unitarian? He is, undoubtedly, a most excellent man and zealous Christian, with whom we have no disposition to quarrel; but — why did'he go to a Unitarian Conference?"

We should not suppose it would take a very long article to inform "an inquiring reader" why "a most excellent man and zealous Christian" should go to a Conference of "Unitarian and other Christian churches" whether Unitarian or not.

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RESURRECTION OF THE FLESH ILLUSTRATED.

NATURAL science slowly but surely crumbles down old artificial systems of belief, though it cannot build new ones. Under the heading, "Who ate Roger Williams?" we find an extract from Steele's "Fourteen Weeks in Chemistry," which shows very strikingly the fatal difficulties of the old doctrine of the Resurrection. When Gabriel blows his trumpet over the grave of this New England patriarch, he will find that the body had arisen some time before:—

"For the purpose of erecting a suitable monument in memory of Roger Williams, the founder of Rhode Island, his private burying ground was searched for the graves of himself and wife. It was found that everything had passed into oblivion. The shape of the .

coffins could only be traced by a black line of carbonaceous matter. The rusted hinges and nails, and a round wooden knot alone remained in one grave, while a single lock of braided hair was found in the other. Near the grave stood an apple tree. This had sent down two main roots into the very presence of the coffined dead. The large root, pushing its way to the precise spot occupied by the skull of Roger Williams, had made a turn, as if passing around it, and followed the direction of the back bone to the hips. Here it divided into two branches, sending one along each leg to the heels, when both turned upward to the toes. One of these roots formed a slight crook at the knee, which made the whole bear a striking resemblance to the human form. There were the graves, but the occupants had disappeared; the very bones had vanished. There stood the thief - the guilty apple tree - caught in the very act of robbery. The spoliation was complete. The organic matter, - the flesh, the bones of Roger Williams had passed into an apple tree. The elements had been absorbed by the roots, transmitted into woody fibre, which could now be burned as fuel, or carved into ornaments; had bloomed into fragrant blossoms, which delighted the eye of the passer-by, and scattered the sweet perfume of spring; more than that, had been converted into luscious fruit, which from year to year had been gathered and eaten. How pertinent, then, is the question, 'Who ate Roger Williams?'"

A NEW STAR.

Such is the Rev. Mr. Punshon, of London, who is called the Methodist Cicero, and is soon to appear in Boston as a lecturer and preacher. His brilliant fame has preceded him as the most eloquent man of the time. Even at twenty-one years of age he had a high reputation as a pulpit orator. He is unlike Spurgeon, and as he is described to us, soars into a higher sky, and showers from it a more heavenly music. "Sometimes," says the "Watchman and Reflector," "in the most business like discussion, he throws out a sentence which sounds like the carol of a bird in a crowded street. Talking, for example, of the restraints of church discipline, he defended them and threw a glamour around them by saying, 'The lark has as keen a sense of freedom when she sits in her nest amid tufted clover as when she trills her sky-song through the air. The highest liberty has a self-imposed restraint."

As described he is quite as effective and brilliant on the platform as in the pulpit.

"LABOR, WORKING WITH YOUR HANDS."

How far the following extracts from the, "Evening Gazettee" were intended as a criticism upon Miss Dickinson's Lecture in New York before the Association of Working-women we do not know; but aside from all personalities they are eminently truthful and eminently seasonable.

"The plain truth is, that the labor-market in our cities, at least in the articles of clerking and shopping and sewing, is prodigiously Nearly all our people of both sexes, especially the younger generations, are leaving the ancient manual work of the soil and the home for pursuits of a more showy, more exciting, and more aristocratic kind. There is an almost universal rage for professional, mercantile and millinery life, as being more liberal, modern and honorable. In fact, the whole Yankee nation, men, women and children, of all grades and places, bootblacks, knaves, beggars, vagabonds, all are, or claim to be, aristocrats, -born aristocrats. It is said that even dogs, and other four-footed citizens and democrats. have gone to putting on aristocratic airs; living for honor and ornament, not for use and service. Miss Dickinson tells us there are many thousands more of clerks than of masons in the city of New York; and that masons get four dollars for eight hours of work, while clerks get only two dollars for twelve. By her account, people in other walks, lawyers and physicians, fare still worse, 'receiving only what will purchase the chameleon's dish, -- air.' They do this, it seems, in order to escape the dishonor of old-fashioned manual toil. Now, if people, whether men or women, crave such exemption so intensely as to be willing to pay for it in shame and misery and starvation, the thing is indeed infinitely sad; but we really can see no help for it. The only relief that true philanthropy can work them is by disabusing them of their wicked and hideous nonesense; and probably nothing but the sternest discipline of suffering can accomplish that.

"In most of our eastern towns and cities there is notoriously a great surplus of women already. In Massachusetts, the population now averages about seven women to five men, and the disproportion is daily increasing. One result of this state of things may be seen in Boston, where, on every practicable evening, the streets are literally swarming with young 'ladies' from shops, stores, and other places, who ought not to be thus in the streets, who are not there for any good purpose, unless it be to piece out by shame the insufficiency of their wages for the bare_necessities of life. The

thing is indeed inexpressibly shocking, but it is strictly true, and there is no use in disguising it. Probably one reason why these poung 'ladies' resort to such airings is, because, according to their liberal ideas of honor and aristocracy, it is more honorable and aristocratic to spend their evenings so, than to dwell in the privacy and tame purity of domestic service. In other words they are so proud and refined and progressive, that they will throw away their 'eternal jewel,' rather than go into the honest old kitchen, where they must needs be subject, as all male clerks and apprentices are, to the commands and orders of their parents or their employers. For there is everywhere housework enough to be done; reasonable pay for doing it; only this is not the right work for 'ladies and aristocrats,' but for those unaristocratic people who are willing to gain an honest living by useful work, and who are so humble and unaspiring in their thoughts as to esteem a clean-hearted and modest usefulness the first principle of respectability. Miss Dickinson complains sorely that manual toil is not honorable. To be sure it is not, and never was, in the aristocratic sense; it is work for women, not for 'ladies;' for those who crave to do right, not for those who hunger and thirst to be honored.

"Miss Dickinson, according to the published report of her lecture, had nothing to say about housework; not a word by way of recommending the 'working women' to cultivate that most useful and necessary part of human service. Whether her silence was meant to emphasize that point and make it more conspicuous, we know not: if so, her omissions were the most valuable part of her discourse For the best knowledge any woman ever had yet, is how to keep house; in fact, this one thing alone is worth far more than all other woman's learnings and accomplishments put together. It is the one thing of supreme importance in every true lady's education; the last thing that any lady ought or can rightly afford to be ignorant of. And it is high time this truth should be understood and insisted on. For most of our young woman are studiously educated out of all such knowledge; even parents who themselves have to work for a living, take a mean and vulgar pride in not having their daughters learn the lessons of the kitchen. There are far more young women learning to smatter French than learning how to make good bread. So long as our American people are possessed with this miserable and criminal folly, so long the cause of Miss Dickinson's distressful cry will continue to press more and more, and we shall keep drifting further and further from the springs of

social and domestic health. With us, all the parts of old household work have fallen mainly into the hands of immigrants and their children who have not learned to be aristocrats. When a sensible man wants to marry, which do you think he will go after first,—the Irish girl who can make good bread, or the Yankee lady who can talk poor French?"

OLD HYMNS AND PSALMS.

The Day Psalm Book, says The Methodist, was the first book of any consequence printed in this country, and gives a specimen. Nothing like it, nor anything which can rival it is found in the new "Hymn and Tune Book." The preface to the Day Psalm Book says that God's altar needed not any polishing. Evidently it did not get it.

THE SONG OF DEBORAH.

"Jael, the Kenite, Heber's wife 'bove women blest shall be; Above the women in the tent a blessed one is she. "He water asked, she gave him milk; in lordly dish she fetched Him butter forth, unto the nail she forth her left hand stretched. "Her right hand to the workman's maul and Sisera hammered, She pierced and struck his temple through, and then cut off his head. He at her feet bowed, fell, lay down, he at her feet bowed where He fell; whereas he bowed down he fell destroyed there.

CONCERNING YOKES.

"When I took my neck from one dogmatic yoke it was not for the singular purpose of putting it into another."—Rev. R. L. Collier.

"But then the value of this proposition depends upon the nature of Mr. Collier's aims. If he wishes simply to be a wild horse, and disport himself in the green pastures of speculative inquiry, of course, he need wear no yoke; but if he wishes to form part of a team that is to move anything, the insertion of his neck in the collar is essential." — The Nation.

"Take my yoke upon you and learn of me . . . for my yoke is easy, and my burden is light." — JESUS CHRIST.

THE "RADICAL" ON "DIM RELIGIOUS LIGHT."

"THE First Church Society of Boston, in Berkeley street, has prayed. It was for a remission of the duties on some painted glass windows which the church wanted for obscuring its interior, with a hope to imitate, in a box, the effect that belongs to a cathedral.

"Religious be, but dim at any rate;
Truth needs the rouge upon her naked beauty.
Alas! too many churches in the State
Already have their light exempt from duty.

"Oh Churches, if the light within you be
But darkness tinted up by Scripture story!
Ye crave a light subdued — what mockery!
A light triumphant in the Church's glory."

NATIONAL ANTI-STAYERY ST

- NATIONAL ANTI-SLAVERY STANDARD.

How much is quotation, and how much is the "Radical's" own, we do not know. We suppose that the editors mean to endorse the The Christian Church has sinned fearfully against charity. Is "Free Religion" to give us nothing better? Because those who live in beautiful houses see fit to have beautiful windows in a church, are they to be charged with wishing to obscure the truth? If God has made his temple beautiful, may we not make ours beautiful? But the poor! Well, that is a very old criticism, and it came from a suspicious quarter, and the Master did not allow it, but praised rather the costly anointing which Judas called a waste. As to the remission of duties, those who "prayed" for it, as the extract phrases it, although they believed that their petition was reasonable, are abundantly satisfied with all that Mr. Morrill urged against granting their request, except the insinuation that the windows would probably not be beautiful. We can decide that when the glass is put into "the box," as the writer of the paragraph kindly calls the house of worship in question. E.

THE USE OF A LITURGY.

"I AGREE with you as to the necessity of allowing, even in that test of unity, a Liturgy, a certain latitude. . . . I claim liberty for extempore prayer, liberty for silent prayer, liberty for abridging the Liturgy, liberty for baptising infants, or adults. . . . As long as the world stands there will be people who prefer a Liturgy like yours, others who prefer the extempore prayer, others free selection from fixed prayers; but all reasonable men would allow such form to be the best, to be the really catholic, which should unite all, assigning to each mode the fittest place." — Bunson to Dr. Arnold. 1834.

TYPES WILL BLUNDER.

Ir must be rather vexatious to a writer who has produced something unusually good, to see it come out in print transformed into something else. There was a figure in Miss Packard's exquisite poem on the sea, published in our last number, which pleased our fancy so much that we read the line over and over with new admiration. Job calls the clouds "the bottles of heaven;" Miss Packard, improving on the figure, describes them as brittle goblets, which, after discharging their contents, part and dissolve in those light, fleecy vapors that float away in the sunshine, and hence this incomparably beautiful couplet, —

"Come while the summer smiles on land and wave, When the crisp beakers part in golden light."

Behold! it comes out from the press spoiled by the addition of a single villainous letter which turns beakers into breakers, sacrificing the figure, and making nonsense. Will the readers of the magazine please, each and all, erase and denounce and annihilate the atrocious r, and so preserve the poetry unmarred, as it deserves to be.

A WONDERFUL FRAME OF MIND.

Somebody thus describes Dr. John Henry Newman's spiritual frames before his conversion to Romanism It seems to us, if we had attained to such a transcendental and cosmological state of felicity, we should rather have staid in it, and not been converted out of it Thus:—

"All the external universe seemed to him a deception, an ange ic extravaganza, a spangled phantasmagory of zodaical signs and hieroglyphics, a vivid environment of sacramental symbolisms and picture-writings, speaking to him of a Great Being besides whom and his own soul there was none other. Dwelling long within the cabalistic ether of this cosmological conception, till his soul had learned its language and could think in no other, but tenacious of a principle which had strangely possessed him from an early age, that of the necessity of dogma, Dr. Newman passed on logically and gradually to his peculiar ecclesiasticism, and became one of the most unquestioning adherents and advocates of the Roman faith."

"They who make all duties pleasure
Ope a mine of boundless treasure,
Make each humble, right employment
Lasting source of pure enjoyment."

CONVERTED.

There is a striking difference between conversion to Christ and conversion to the forms of a sect. A writer in the "Baptist Quarterly" tells an anecdote which is a decided illustration of this difference. A cannibal chief professed conversion, but was informed by the missionary that he must renounce polygamy by giving up his second wife before he could receive the ordinance of baptism. On the return of the missionary, the following year, the chief presented himself, with smiles, for the holy rite, when the following examination took place, —

Missionary. What have you done with your former wife? Indian. (With a glow of satisfaction), Me eat her.

THE SPIRIT IS EVERYWHERE.

In our dreams of heaven, whate'er they be, Of golden vista or moonlight sea, Where the stars are borne on fiery wings, And space with celestial cadence rings; In the earnest breathings of nightly prayer The Spirit of God is there, is there.

'Mid the coral reefs of the wild south sea,
In the small green leaves of the amber-tree;
Where the journeying air to the wind-flower sighs
Of unfading bloom in Paradise;
Where gems are sparkling in beauty rare,
The spirit of God is there, is there.

As the dew that falls on the twilight bough
We know not whence, and we know not how,
As cherished tones round the heart which play
Of one beloved in our life's sweet May,
As viewless music in viewless air,
The Spirit of God is everywhere.

Anox.

THE Christian religion is more after the nature of an affection than of a command. It hath a command but that command dependent on love, not on sovereignty. It abhoreth servitude, and favoreth hearty consent. Hence the apostle throws off with indignation the yoke of bondage, and insisteth that we are not under the law, but under grace.

EDWARD IRVING.

THE LOVE OF WORK.

A TRUE STORY.

The master of a certain school in Germany knew how to employ the ceaseless activity of children in the best manner, and instead of leaving them to spend all their hours of recreation in mere boy's sports, or the contrivance of mischief, he made useful work agreeable to them. Near the school there was a piece of land six miles in circumference, and partly covered with fine fruit and forest trees. On this the boys were allowed to carry on their operations. They were permitted to choose what they would do; but whatever they undertook must be completed. If they failed, they were punished by being kept in the house in play-time. This made them careful to consider their undertaking well before they attempted it.

They made good walks through the wood, trimmed the trees of their dead branches, made rustic seats and arbors; and according to a favorite custom of the Germans, they constructed

platforms and seats high up in the large forest trees.

In the centre of the wood there was a large piece

In the centre of the wood there was a large piece of marshy ground, and some enterprising boys proposed to drain it; but as the land was very level where should they lead the water in order to get rid of it? After much consideration, and many long exploring walks, they found a very large, old, stone quarry, and resolved to carry the drain there, and let the water fall into it, making a pretty cascade. The distance from the marsh to the quarry was a third of a mile, and to make so long a drain was a great work for little boys; and their master cautioned them not to undertake it, unless they had perseverance enough to carry it through. A grand council was held, and speeches made, and at last all agreed that they would do it. Accordingly they set to work, and were so interested in their new project that they devoted to it all their leisure hours. Bat and ball, hoops and marbles, were all given up for the sake of making that drain; and the work proceeded rapidly. The young arms ached, and the little hands were blistered, and the perspiration ran from their faces, but their resolution never failed; and a few days before the close of the school term they had the satisfaction of completing the drain, and seeing the waters of their marsh pour over the edge of the quarry, and form a very pretty cascade.

The master of the school was so well pleased with the industry nd perseverance of the boys, that he gave them a fêle champêtre on the occasion. He had a banner made, on which was written "Honor to Industry;" and he hired some musicians, and his daughters made little garlands of leaves, for the heads of the boys who had worked on the drain, and they all marched in procession to the sound of music, accompanied by the ladies in the master's family, and some of his friends, to the quarry. They descended into it, and danced on the flat rocks near the new cascade, and spent the whole afternoon there, exploring its recesses and walking its whole length, which was three miles. Nor were refreshments forgotten. Cakes and fruit were amply provided, and a more joyous party seldom was seen.

What a fine story each boy had to tell on his return home for the holidays! When they again met at school they all spoke with great interest of what they would do with the piece of land which they had drained, and as the soil was very rich, they resolved to make it into a flower-garden. Each boy wished for a piece of ground of his own to plant and cultivate as he pleased; but all desired that the whole should be handsomely laid out. So those boys who had seen fine gardens, and could draw, were appointed to make plans; and then the whole school would choose from among them the one they thought the best.

This was done, and to work they all went to make paths and ornamental pastures. The master gave them plants and seeds, and each one cultivated his own bed as he pleased, and made a mystery of what he planted. They made some mistakes, and some things did not grow, but they had a pretty good show of flowers that year; and the next spring they had learned by experience, and had read some books on gardening, and brought seeds and plants from home, and in the summer their reclaimed land was a beautiful garden full of blooming plants; and every morning, vases of fresh flowers were placed on the desk of their beloved master, who had taught them that most valuable lesson, "The Love of work."

This seems like the end of my story, and the boys appeared to have reaped the full reward of their industry. But it is not so. A far greater reward awaited them. A cruel war raged in the country where this school was. The farmers wished to con ceal their cattle from the enemy, and drove them into the lower end of the great stone quarry; but they could find no water there,

and without water they must die. At last they discovered the cascade, and immediately the strong arms of the peasantry were at work to form a large basin to receive the water; and from that, they made a channel in which it flowed the whole length of the quarry, three miles, and all the men and beasts drank of that water, and blessed the children who had brought it there.

JESUS MY TRUST.

JESUS, I will trust in thee,
Thou, my Saviour, ever liveth,
This I know, and this to me
Peace and deep contentment giveth;
Thus the thought of death's long night
Shall not dim my spirit's light.

Sprung from earth, I therefore must
To her bosom once more go;
God will wake my sleeping dust,
He will raise me up I know;
So that I with him shall be,
Blest through all eternity.

Then I with my eyes shall see,
Then shall I my Saviour knowing,
I, I myself no stranger be,
My heart shall with his love be glowing,
And all around, and all within,
Be free from weakness, free from sin.

They who suffer, mourn and sigh,
In glory rise without a stain,
Earthly, I shall fall and die,
Heavenly, I shall live again;
A mortal body I am here,
I shall be a spirit there.

The doctrine of immortality is one of the most sublime truths, and should often be presented and dwelt upon. It offers one of the strongest motives for a good life, for obedience to the will of God, and is one of the best supports under all the trials, temptations and afflictions of life. But it should be remembered that it is only one; and while this should not be neglected, the many others that sparkle on the page of Revelation should be equally imparted, impressed and applied to daily life.

THE LIBERAL CHRISTIAN.

A FRIEND tells us that the Liberal Christian for November 21st (we have not seen the paper), is not satisfied with our November number. We are inclined to think that the Editor will be equally dissatisfied with the present issue.

HOME.

HALLOWED and sacred home, thou fillest me with gratitude and joy. Thy blessings are infinite and thy influence heavenly. In all the scenes of life thy influence, like that of a guardian angel is about me. My early home, I would not forget it, and a mother's love, who does not bless it? Oft has the gentle voice of my mother sounded in my ear when far from her in distant places, warning me against temptation, and bidding me the straight and narrow path pursue; and oft have I felt her hand gently pressing upon my head full of blessing for her boy far away. Oh, my early home, I will never forget it, nor the blessed ones, the friends of innocent childhood. And who are they but the father and the mother, to whom each child is more dear than all else beside; who bless God in all their suffering for its sake, that they have been so blessed of heaven; who watch over it with anxious love, to catch each expression of joy or sorrow; whose lot it is to watch its soul's development, to aid in fitting its soul for future happiness, to sympathize with it in its joys and sorrows, and find their recompense in the consciousness that its home has been the home of love, virtue and innocence.

SELF-DENIAL.

The life of Jesus was a life of self-denial, of self-sacrifice; in him the finite was subordinate to the infinite; his was a life of the soul; it was an open vision of immortality. In no instance did Jesus seek his own good, his own aggraudizement; he lived a life of self-exertion, of self-sacrifice; he never used his wonderful powers for his own advantage; he asked no aid from the Father for his own good; he disclaimed all worship that was offered to himself; he sought no earthly consolations; he gave himself up as a lamb to the slaughter. Read the history of his life, and you will find that in this, as in all things, he was a perfect example that we should follow.

LITERARY NOTICES.

A Christmas Carol in Prose. Being a Ghost Story of Christmas. By Charles Dickens. With Illustrations. Boston: Ticknor & Fields. 1869.

These few words give but the feeblest idea of one of the most beautiful gift books of the coming holidays. The story itself has got beyond the day when its merits can be brought into question. It is a classic, and a Christian classic too, a Christmas Sermon of the most stirring and instructive sort. "Ticknor & Fields" may well retire upon this choice specimen of the book-maker's skill, and leave it as a legacy to the new firm, which, happily, is new more in name than in fact.

Locksley Hall. By ALFRED TENNYSON. With Illustrations. Boston: Ticknor & Fields. 1869. Waits in all its luxuriousness for those who would be in season with their Christmas preparations.

Anna M. Diaz tells, with the help of the same publishers, the Entertaining Story of King Brondé, his Lily and his Rosebud, and W. L. Sheppard supplies excellent illustrations.

The Gates Ajar. By ELIZABETH STUART PHELPS. Boston: Fields, Osgood & Co., successors to Ticknor & Fields. 1869.

Deacon Quirk, of Miss Phelps's story, is, we hope, to some extent a caricature, though, as our church in the country had no deacons at all, we cannot write from experience. The rest of the book is very real and very refreshing, and a helpful protest against those conceptions of the world to come which are simply negations of everything in this world. "There are bodies celestial."

Poems. By Lucy Larcom. Boston: Fields, Osgood & Co. 1869. The poetry is very sweet, and religious in the best sense. We mean to steal some of it for our own pages.

The Philosophy of Domestic Life. By W. H. BYFORD, M. D., of Chicago, Ill., published by Lee and Shepard, is a little volume which contains excellent advice, some of it of special importance to married persons.

Little Women, by Louisa M. Alcott, is a very bright book, in which four lively girls play their several parts. May, Jo, Beth and Amy are full of frolic, and fun; and the portraiture is as true to life as it can be. The father is away to the war, while the mother and the four girls remain at home, and make up a charming picture of domestic life. Miss Alcott has a fund of lively humor, and puts her readers in the happiest frame. Her book is a very healthful one, and is a decided success. Roberts Brothers.

Freaks of Fortune; or, Half Round the World; and Make or Break; or, The Rich Man's Daughter, are two new books by OLIVER OPTIC, which the children are reading with a very keen relish. They belong to the Starry Flag Series, and are among the author's best stories, teaching lessons of youthful heroism and self-sacrifice. Lee & Shepard.

TICKNOR & FIELDS publish the Poetical Works Complete of Sir Walter Scott, in a single volume, making a neat, portable edition, double columned, handsomely bound, and specially convenient as a pocket companion. It is intended as a continuation of the Diamond Edition of the poets by the same publishers, which have been largely successful. The Diamond Scott will, we hope, be equally so.

ROBERTS BROTHERS reprint from the English Edition Rural Poems, by WILLIAM BARNES. It is beautifully bound and illustrated, on tinted paper, gilt edged. The pictures of country life, child life especially, are quaint, queer, and vastly amusing. We laugh over the rhymes without seeing the poetry in them which the English reviewers do. But they are true to country human nature, and the illustrations are inimitable.

The same firm publish *The Little Gipsey*, a tale for children, translated from the French, with elegant illustrations.

A New Practical Hebrew Grammar, with Hebrew-English and English-Hebrew Exercises, and a Hebrew Chrestomathy. By SOLOMON DRATSCH, A. M., Ph. D. New York: Leypoldt & Holt. 1868.

The distinguishing features of this Grammar are more than sufficient to justify its publication, and the manual will be found especially useful to those who, without the help of a teacher, would gain some knowledge of Hebrew.

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Vol. XL.

No. 6.

THE

MONTHLY

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DECEMBER, 1868.

EDITED BY

REV. EDMUND H. SEARS AND REV. RUFUS ELLIS.

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WE have sent, in this number, bills to a few subscribers who are in arrears for the Magazine, and hope the amount due will be remitted before he close of the year.





THE

MONTILY RELIGIOUS MAGAZINE.

For 1869.

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The Proprietor would inform the subscribers and friends of this Magazine, that it will be continued the next year in charge of the present Eliters, with some new features and improvements, and with the aid of old and new contributors, we hope to make the work satisfactory and acceptable to our readers.

First, a Leading Article written expressly for this Journal, expressing the results of the highlest Christian thought, to which the Periodical is pledged.

Second, a Sermon, with a variety of short articles in press and poetry, of a religious and practical character, which may meet the wants of families,—the eller and the younger members of the household,— and be of service in the work of Christian training, and useful to Sunday-school Teachers.

Third, an Artcle entitled "The Spirit of the Religious Press," to contain a brief summary of the religious periodical literature of all denominations, with other matters of general interest, selected from both foreign and American papers and magazines, to be prepared by the Junior Editor.

Fourth, the Random Readings and Literary Notices will be continued as heretofore.

We shall endeavor to make the "Muthly" what it was intended, and will aim to be, —an instructive and interesting Religious Magazine for family reading.

All co nm mications for the work must be addressed to the Editors.

ADVERTISEMENTS.

The custom of advertising in Monthly and Quarterly Magazines has much increased, we are informed, in England, as well as in America, the past few years. One advantage in this mode of advertising is that periodicals of this churacter are not destroyed, as now-pupers are, but preserved through the year or longer, if not bound into volumes. These reasons have influenced many persons to a lopt this mode of advertising.

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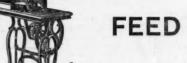
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